



صَحِيحُ
مُسْلِمٍ

Ṣaḥīḥ
Muslim

With the Full Commentary by
Imam al-Nawawī

Translated and Edited by
Adil Salahi

VOLUME
• TWO •

Ṣaḥīḥ Muslim



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TRANSLITERATION TABLE

Arabic Consonants

Initial, unexpressed medial and final: ء'

ا a	د d	ذ ض ḏ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ṣ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	هـ h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

With a *shaddah*, both medial and final consonants are doubled.

Vowels, diphthongs, etc.

Short: ا a إ i ؤ u

Long: آ ā إِي ī ؤُو ū

Diphthongs: أَو aw

أَي ay

PREFACE

We live in a time when people can spread their views around the globe at the touch of a button. Yet such views may come from people of little knowledge who can confuse and even misguide others. This is a concern that has become particularly acute with the widespread misrepresentation of Islam, both by those hostile towards it, and, unfortunately, even those who claim to profess it. Through their evil but eloquent schemes, such people can misrepresent the sacred teachings of this religion, and direct the ignorant and the ill-fated to perpetrate heinous crimes against both an innocent public and an innocent religion. Such deception and misinterpretation has sadly become all too common in our day, and among its causes is, undoubtedly, the relative inaccessibility of sound Islamic scholarship and literature in the English language. An additional cause is the suggestion that there is no difference between experts and non-experts. It is as though God never declared in His Book: *'How can those who know be equal to those who do not know?'* (39: 9)

A plethora of problems can arise when non-experts begin to consider themselves experts on a subject matter. One can vividly illustrate with the example of a person who requires medical attention. A sensible individual would choose to be treated by a medical professional—an expert in the field—rather than risk their health by consenting to a medical procedure from someone who fancies themselves a doctor simply because they have read a medical textbook in their spare time. Indeed, there are serious legal consequences for those who claim to practice medicine without a recognized licence—one which is granted because they have been through rigorous training and examination. Such legal repercussions are entirely appropriate of course, for such frauds place people's worldly lives at risk. Yet why is it that when it comes to our health we seek an expert opinion, but when it comes to our everlasting Hereafter so many of us prefer to follow someone who considers himself an expert after reading just a couple of books? Simply put:

why do we risk our eternity by following those who are not qualified? Why do we not seek out recognized experts? As God the Almighty says: '*ask the people of knowledge if you do not know.*' (16: 43) It is precisely to address this gap between scholarly works and non-scholarly opinions that we have endeavoured to produce this invaluable resource.

After reading the entirety of *al-Minhāj* in Turkish, the Director of Organisational Management at Islamic Community Milli Gorus (ICMG) Youth Australia, Adem Temel, conducted a meeting with our small team in which we studied the book and recognized how blessed we were to have access to such a stupendous work. It was evident that the renowned scholar and author of *al-Minhāj*, Imam al-Nawawī, may God have mercy on him, had wisdom and knowledge many today are in desperate need of. Indeed, *al-Minhāj* is one of the greatest and most respected commentaries on *Ṣaḥīḥ* Muslim. While an English translation of a hadith can struggle to convey its apparent meaning, let alone the appropriate context and other subtleties, commentaries by experts like Imam al-Nawawī can shed light on hadiths more comprehensively and thus give us greater access to the intended meaning while guarding us against misunderstanding. During a subsequent meeting, our team compared the Turkish translation of *Fī Zīlāl al-Qur'an* with the English translation by Dr Adil Salahi and were impressed by the remarkable consistency between the two translations. Immediately thereafter, the team made the decision to contact Dr Salahi with a view to proposing that he translate Imam al-Nawawī's *al-Minhāj* into English. We were overjoyed to hear his positive response.

A number of people and organizations have contributed to this project. Firstly, this work would not have been possible without Adil Salahi's mastery of both the Arabic and English languages. His love of Prophet Muhammad, peace and blessings be upon him, and his dedication to making knowledge accessible has led to the translation of significant works from the Islamic literary heritage. Second, the ICMG Youth Australia and Kube Publishing (UK) teams worked closely to meet all project timelines. Third, many individuals and groups volunteered to support this project both physically and financially. Lastly, and most importantly, God, the Almighty, guided

us, brought ease, and opened closed doors to make everything possible.

‘... and my success can only come from God. In Him I put my trust, and to Him I will return.’ (11: 88)

Halim Erbasi

ICMG Youth Australia

Director of Education

BEFORE YOU READ

There are some important points that the reader, particularly a student of Hadith, needs to bear in mind when using this book. Although these have been explained in the Introduction to the first volume, it is considered worthwhile to remind readers of the editorial method followed in this work.

1. Numbering and references

It is surprising, but there has never been a full and serial numbering of hadiths in *Ṣaḥīḥ* Muslim, and hence references to hadiths vary. A hadith is often referenced by book and chapter: 'Related by Muslim, Book of Faith, Chapter so-and-so', and so forth. This is a difficult method of referencing, particularly because the headings of some chapters run into two or three lines, or even longer. The fullest numbering of the hadiths in *Ṣaḥīḥ* Muslim is that given in *al-Muʿjam al-Mufabras li-ʾAlfāz al-Ḥadīth*, but many hadiths are left without numbers. These are versions of the previous hadith, differing only in their chains of transmission, and it was probably felt that they should count with the earlier and often more complete version.

Al-Muʿjam al-Mufabras is a concordance of the words of the Prophet's hadiths listed in the most important nine anthologies: al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, as well as Mālik's *al-Muwatṭa'*, Ahmad's *al-Musnad* and al-Dārimī's *Sunan*. It was prepared by a group of forty Western researchers of Islamic studies under the supervision of Arent Jan Wensinck (1882–1939) and edited by the Egyptian scholar Muhammad Fu'ād 'Abd al-Bāqī (1882–1967).ⁱ

However, *al-Muʿjam al-Mufabras* gives a serial number to each 'book' in Muslim's *Ṣaḥīḥ*. Thus, it lists the numbers of the hadiths in the Book of Faith from 1 to 380, and then begins the numbering in the Book of Cleansing from 1. As such, it does not give a complete serial numbering to the entire anthology. I have therefore decided to provide serial numbering, giving every hadith its own numbered

identification. In doing so, I follow the method adopted by the late hadith scholar Mūsā Shāhīn Lāshīn (1920–2009) in his 10-volume commentary, *Fath al-Mun'im fī Sharḥ Ṣaḥīḥ Muslim*. This method does not assign a number for a hadith that differs from the one before it only in its chain of transmission, but that has exactly the same text.

Muslim's *Ṣaḥīḥ* has been translated into English by Abd al-Hamid Siddiqui. The translation is well circulated and its better known edition, published by Dār al-Salām, is available online. After looking carefully at this translation, I have decided to provide my own. However, the translation gives a full serial numbering of the hadiths listed by Muslim, bringing the total to 7,190 hadiths. This is different from Lāshīn's method of numbering, which brings the total to 6,571 hadiths. To make it easier for readers who wish to refer to Dār al-Salām's translation, I give the number in that translation in brackets before the chain of transmission.

Thus, three sets of numbers are included before the chain of transmission of each hadith. The first is a complete serial number following Lāshīn's method. The second is that of *al-Mu'jam al-Mufabras* and the third is that of Dār al-Salām's translation given in brackets. Where Lāshīn or *al-Mu'jam al-Mufabras* does not give a hadith a number, because it is the same as the hadith before it, I follow the convention of giving it the mark '000'. Thus, either of the first two numbers may be replaced by 000. Where Dār al-Salām's translation omits a hadith or does not give it a number, I give it the mark '0'. The pattern of numbering is simplified, as follows:

Lāshīn – Al-Mu'jam – (Dār al-Salām)

This applies to all the hadiths that are entered in the anthology itself, beginning with the Book of Faith. Imam Muslim wrote a long introduction to his work, explaining his method. In it, he includes ninety-two hadiths and statements by the early scholars of Hadith. These are given separate numbers, from 1 to 92. Only a few of these are entered in *al-Mu'jam al-Mufabras*, because the majority are attributed to scholars of Hadith. Whichever is entered in *al-Mu'jam al-Mufabras* its number is stated. Dār al-Salām's translation does not include this introduction.

When a hadith is entered in any of the other five anthologies considered to be the most authentic, I mention these in a footnote. Where no such information is given, it means that the hadith is entered only in Muslim's anthology. The Arabic original of each hadith is given immediately after the English translation, but this applies to the main body of the anthology, not to Muslim's introduction.

Imam Muslim divided his anthology into books, each covering an important area of the Islamic faith, such as the Book of Faith, the Book of Prayer, etc. He did not make further classification. It was left to Imam al-Nawawī to divide each book into chapters, and give headings to these. These chapters were later given numbers in *al-Mu'jam al-Mufahras*. The headings and their numbers are given in this translation. However, as many headings tend to be long, I have tried to reduce them while retaining the elements highlighted in the headings. It should be pointed out, however, that some of these chapters are not given numbers. Where no number is given to a chapter in *al-Mu'jam al-Mufahras*, it appears without a number in this translation.

There are a few instances where the same number is given to two consecutive hadiths. In order to indicate that this is not an error, but merely following the Arabic original, the repetition is indicated by the symbol [R].

2. The chain of transmission

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words *ḥaddathanā*, *akhbaranā*, *anba'anā*, and *'an*, have different meanings, although linguistically speaking they are very similar and denote receiving information from a named person. However, *ḥaddathanā* is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly. *Akhbaranā* and *anba'anā* are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher's books in the presence of the teacher. *Anba'anā* does not specify this process, but means that the information was passed on by the teacher or in

his presence. 'An, on the other hand, does not specify any process, nor does it specify that the reporter actually heard the teacher's narration or his student's reading out in his presence. Indeed, it could, thus, mean that the reporter heard the hadith from a colleague who was in the teacher's circle at the time.

In order to reflect these differences, 'narrated' is the term used here for *ḥaddathanā*, 'reported' for *akbbaranā*, 'mentioned' for *anba'anā*, and 'from' for 'an. However, any of the first three ways could involve a one-to-one situation in which the reporter is the only one present with his teacher. In Arabic, this is marked by changing the last letter in the three Arabic words, using 'ī' instead of 'ā'. Thus the words become *ḥaddathanī*, *akbbaranī*, and *anba'anī*. To reflect the difference in the English translation the words 'to me' have been used after 'narrated', 'reported' and 'mentioned' to indicate the one-to-one situation, while the three words on their own indicate the presence of others when the narration took place.

Readers will also note that in some hadiths the chain of transmission includes the mark [H]. This is indicated in Arabic by the use of the letter [Ḥ], and it may occur once, twice, or even more in the chain of transmission of the same hadith. What this signifies is that the hadith is narrated by two or more chains of transmission, but these join up at some stage. Rather than give them separately, repeating the names of reporters from where they join up to the Prophet's companion, Hadith scholars use this way to indicate that the different chains are joined at this point.

Another symbol used in the chain of transmission is [R], but this is much less frequent. It simply indicates that the number given to a particular hadith is repeated, which means that the number has been given to more than one hadith instead of giving each of them a separate number.

Sometimes Muslim narrates a hadith from three of his teachers and uses the word 'narrated', but their methods of learning from their teacher whom they quote differ. Muslim is too careful and meticulous to overlook this fact. He makes this clear by immediately adding something like: 'The first said "narrated" and the other two said "reported".'

3. Word usage

The usage of some Arabic words need to be explained. The word 'imam' is often used in reference to some scholars quoted in this work. It is also used in reference to both Muslim and al-Nawawī. There is, however, a very clear difference in the use of this word by Sunni Muslims and the Shia.

Linguistically speaking, *imām* means 'leader' and is often used, particularly in books of Islamic Jurisprudence, or *fiqh*, to refer to the ruler or the head of state, whether he has the title of caliph or some other title. It is also commonly used to refer to the person who leads congregational prayer. In this second usage, there is no difference between the one who leads the prayer and anyone in the congregation, except that the imam leads and the congregation follow.

A far more common usage of the word is as a title of respect added before the name of a scholar who is recognized for his high achievement and scholarship. This is how it is mostly used in this work. It may, however, also be used here in the sense of the 'leader of congregational prayer' when this topic is discussed, but as such will be clearly identified at that juncture. A scholar who is considered an imam has no special distinction, apart from what his scholarship gives him; he does not enjoy any special status. It will be noted in this work that the views of some such scholars are outlined, and discussed or rejected. This is clearly a matter of scholarly difference that does not detract from the high standing of the scholar or the one who differs with him.

The Shia have a totally different concept of 'imam'. They give this status to twelve people starting with 'Alī ibn Abī Ṭālib, the Prophet's cousin, followed by eleven of his descendants through Fāṭimah, his wife and the Prophet's daughter. To the Shia, those imams were infallible and enjoy a rank that is almost equal to that of the Prophet. Indeed, the way some Shia speak of the third Imam, al-Ḥusayn, the Prophet's grandson, gives at times the impression that they rank him above the Prophet himself. Moreover, the Shia believe that the twelfth Imam was taken away and did not die: he will return at some point when he will bring justice to the world. This Shia concept is absolutely unacceptable to Sunni Muslims who do not recognize any such status as belonging to anyone.



We speak of a hadith having a chain of transmission and we mention 'transmitters'. We also use the words 'reporter' and 'narrator'. These three words are used interchangeably and they refer to the people named in the chain of transmission. These have the same status with regard to how the Prophet's statement or action is taught and learnt. When we use the verb 'narrate' we are referring to the action of stating the hadith, whether by reading it out loud or otherwise. However, the word 'narrate' is often used in Islamic literature in reference to the works of the leading scholars of Hadith and what they include in their anthologies. Thus, we often see phrases like 'al-Tirmidhī narrated ...', 'al-Bukhārī narrated ...'. It is felt that it is better to distinguish the mere quoting of a hadith and its entry in an anthology. Therefore we use the word 'narrate' to indicate quoting a hadith and the word 'relate' to mean the 'entry in a Hadith anthology'. Thus, we say: 'al-Bukhārī relates in his *Ṣaḥīḥ*', or 'al-Bayhaqī relates in *Shu'ab al-Īmān*', or 'al-Nasā'ī relates in *al-Sunan al-Kubrā*'.



The words Abū and Abī are often used in the names of hadith reporters and scholars. These two are the same word, but the endings are case markers according to their position in the sentence. Invariably, Abū is used at the beginning of the sentence and when not preceded by a name, while Abī is used when preceded by the word 'ibn'. There are other situations that indicate which of the two should be used. Both words mean 'father of' and their use indicates an appellation of respect.



The word *mawlā* is used to describe some reporters and other persons mentioned in the commentary. This word is one of the few Arabic words that denote opposite meanings. Linguistically, it means both 'master' and 'slave', and it is used in the Qur'an to refer to God as the *mawlā* of the believers. When someone is referred to as the *mawlā* of another or of a tribe, it most frequently refers to a slave who was set free. He then allied himself with his former master or with his tribe,

as this was a recognized practice in Arabia both under Islam and prior to it.



It will be noted that the phrase 'but God knows best' is used very frequently in al-Nawawī's commentary and by the scholars he quotes: this is a mark of humility. They express their views but shy away from presenting these as the true and correct view, to the exclusion of anything different. It is akin to saying that 'this is what I know, but ultimate knowledge rests with God'.

The word *hadith* is used with a capital or small 'h' and this usage indicates a difference. When it is used with the lower case first letter it refers to a single statement by the Prophet. Hence, the reference to one or more statements by the Prophet is always with the lower case. When it is used with a capital first letter, it refers to the *Hadith* discipline, which is a specialized branch of study, concerned with the Prophet's statements, actions and approvals.

4. Arrangement

Imam al-Nawawī discusses three areas in relation to every *hadith* included in Muslim's anthology: 1) The general meaning of the *hadith* and its message. He also outlines the important points it includes and highlights any rulings that it stipulates or may be based on it. 2) The chain of transmission: he identifies the different reporters, giving some information about them and their full names if they are mentioned by first name or by appellation. He also highlights any useful point that the chain provides, and explains any subtle point that reflects Muslim's careful and meticulous scholarship. 3) He explains the language of the *hadith*, stating the meanings of individual words, particularly those that may be unfamiliar to readers or became rarely used. Where a word, phrase or sentence may have more than one meaning, he discusses these and shows which, if any, is unacceptable. However, he does not follow a single pattern in the arrangement of his commentary. Sometimes, he begins by discussing the chain of transmission, but often he discusses the general meaning first. He may also start by explaining the language and the meaning of individual words.

In this English version, liberty has been taken to follow a consistent pattern. The meaning of the hadith is given first and then its explanation, under the subheading 'text explanation', is provided. This is followed with any discussion al-Nawawī gives concerning the chain of transmission, using the subheading 'transmission'. The information al-Nawawī provides about the meaning of individual words and the pronunciation of unfamiliar words and names has been ignored, because these are already reflected in the translation. However, when he discusses alternative meanings, what is considered useful to English readers is included. If it is a matter of pronunciation or a grammatical aspect that does not affect the meaning or the message of the hadith, this has been disregarded.

5. Quotations and references

In his monumental work, al-Nawawī cites numerous quotations from various scholars. At times, he mentions the work from which the quotation is made, but in most cases this is not done. Although his work has been checked and verified several times, and published many times in different countries, none of these undertook the task of checking the original works in order to provide detailed references. There are several reasons for this omission. Many of the original works have not been published, but remain in manuscript form held in different libraries in various countries. Moreover, many of these works are voluminous. For example, al-Nawawī often quotes from Imam al-Ḥaramayn, who wrote a large number of books. As mentioned in the biographical note on Imam al-Ḥaramayn, one of his books is published in twenty-one volumes. Although a discerning scholar may have a good guess as to the book from which a particular quote is taken, finding it may require several hours, if not days of hard work. Imam al-Nawawī died 750 years ago and we cannot blame him for not citing his references according to modern methods of citation. It should be remembered that all the books he read were written in long hand and manuscripts of the same book differed in size, number of pages and style of writing. Readers and students must simply trust to his scholarship and piety with all that he quotes from other scholars. May God bless them all for their meticulous and faithful scholarship.

6. Notes and editorial liberty

In certain cases, it is felt that a note should be added within the text to explain certain points or add a particular perspective. This is not surprising considering that the book was written nearly eight centuries ago. In order to make the addition very clear, it is preceded by the word 'Note' and given an independent paragraph.

In a few cases, a sentence is started by mentioning the author's name before mentioning what he says, such as 'al-Nawawī considers these hadiths self-explanatory, adding only ...', and in a very few cases, a short comment by the author is not included in the translation, because time has made it irrelevant and including it would be either confusing or require a long explanatory footnote. Since it is unlikely to concern the reader, it is felt that omission is better. Such liberty is taken only in cases where it is felt that had the author lived in our time, he would have approved of such omission.

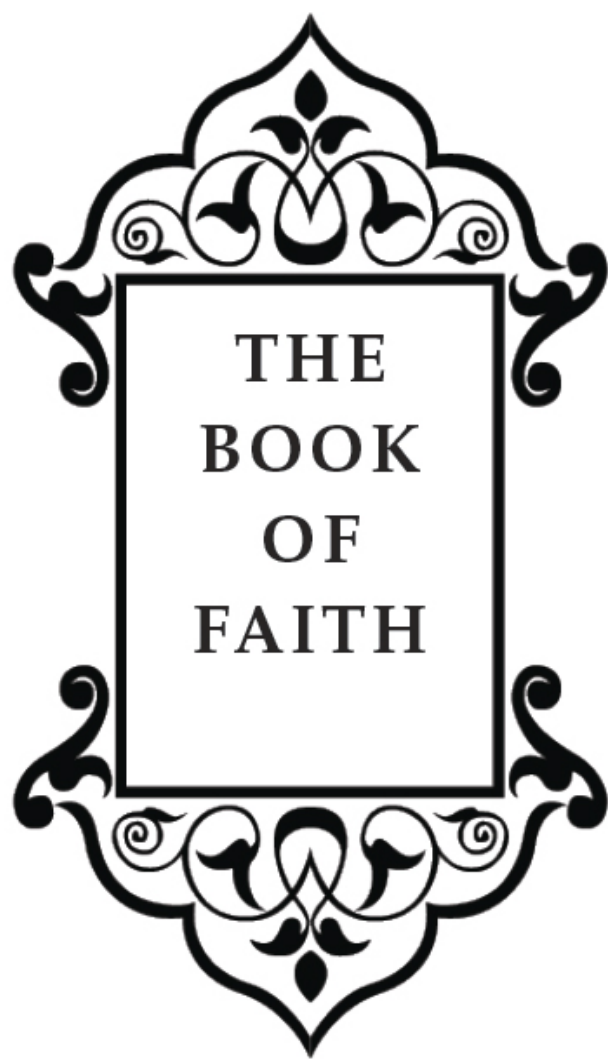
Adil Salahi

London

February 2019

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- i. Shaykh Muhammad Rashīd Riḍā gave an English copy of *A Manual of the Early Muhammadan Traditions* by Arent Jan Wensinck, Professor of Arabic and Islam at the University of Leiden in Holland, to one of his regular students, Muhammad Fu'ād 'Abd al-Bāqī, and asked him to translate it into Arabic. 'Abd al-Bāqī, who was working as a translator at the Agricultural Bank in Cairo at the time, complied and translated the book, but first he wrote to Wensinck for his permission. Wensinck expressed delight at the idea and also sent 'Abd al-Bāqī a copy of the first part of a concordance of the Prophet's hadiths that he and other researchers were working on. 'Abd al-Bāqī reviewed the work and found many mistakes. He made a list of these and sent it to Wensinck, who was delighted with the input and recruited 'Abd al-Bāqī as editor of the entire *al-Mu'jam al-Mufahras* concordance.

Al-Mu'jam al-Mufahras is published in Arabic in eight volumes and is indispensable for any researcher in Islamic Studies. Words are listed alphabetically, and a short sentence or phrase in which the word occurs is given. Then the hadith which includes the sentence or phrase is referenced to any of the nine anthologies. 'Abd al-Bāqī's role is acknowledged by Wensinck in the Introduction, and working on this concordance enabled Muhammad Fu'ād 'Abd al-Bāqī to subsequently undertake his own highly acclaimed concordance of the Qur'an.



CHAPTER 21

FORBIDDING WHAT IS WRONG IS PART OF FAITH; FAITH MAY INCREASE OR DECREASE; TO ENJOIN WHAT IS RIGHT AND FORBID WHAT IS WRONG ARE DUTIES

[81–78]. (Dār al-Salām 0079) Abū Bakr ibn Abī Shaybah narrated.ⁱ Wakī‘ narrated; from Sufyān [H]. Muhammad ibn al-Muthannā narrated; Muhammad ibn Ja‘far narrated; Shu‘bah narrated: both from Qays ibn Muslim; from Tāriq ibn Shihāb. The following is the narration by Abū Bakr who said: ‘The first to start with the speech, i.e. the *khuṭbah*, before the prayer on an Eid Day was Marwān. A man stood up and said to him: “The prayer is offered before the speech”. He said: “This has been left out”. Abū Sa‘īd said: “This one (meaning the man) has discharged his duty. I heard God’s Messenger (peace be upon him) say: ‘Whoever of you sees a wrongful action should change it with his hand; and if he is unable to do so, then with his tongue; and if he is unable to do that, then with his heart. This [last one] is the weakest degree of faith’.”¹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ الصَّلَاةُ قَبْلَ الْخُطْبَةِ. فَقَالَ: قَدْ تَرَكَ مَا هُنَالِكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

[82–79]. (Dār al-Salām 0080) Abū Kurayb Muhammad ibn al-‘Alā’ narrated: Abū Mu‘āwiyah narrated; al-A‘mash narrated; from Ismā‘īl ibn Rajā’; from his father; from Abū Sa‘īd al-Khudrī; also from Qays ibn Muslim; from Ṭāriq ibn Shihāb; from Abū Sa‘īd al-Khudrī: **He mentioned the story of Marwān, and Abū Sa‘īd’s narration of the Prophet’s hadith as already reported by Shu‘bah and Sufyān.**

حَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ
أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، فِي قِصَّةِ مَرْوَانَ
وَحَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِ حَدِيثِ شُعْبَةَ وَسُفْيَانَ.

Text Explanation

1. *Qādī* ‘Iyād said: ‘Different reports speak about the first to deliver the sermon before the Eid Prayer. It is said that the first was ‘Uthmān, while other reports suggest that it was ‘Umar, because he noticed that people left the mosque when the prayer was over, and did not stay to listen to the speech that followed. It is also suggested that he did so to allow time for people who lived some distance from the mosque to arrive so that they could catch the prayer. Further suggestions mention Mu‘āwiyah or ‘Abdullāh ibn al-Zubayr as the first to do it. What is confirmed is that the Prophet, Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī started with the prayer. Scholars of all areas agree that this is the right order, and some scholars consider it to be a case of unanimous agreement’. He meant that the unanimity was subsequent to the disagreement, but God knows best. Or it may be that the disagreement by Umayyad rulers was discounted, because of the unanimity of the earlier generations.

Abū Sa‘īd al-Khudrī, the Prophet’s companion, said in reference to the man who objected: ‘This one has discharged his duty’. He said it in the presence of a large audience, which makes clear that the recognized Sunnah at the time was the opposite to that of Marwān ibn al-Ḥakam, then governor of Madinah. He confirmed this by citing the evidence, stating that he heard the Prophet say: ‘Whoever of you sees a wrongful action ...’. It would not be considered a

wrongful action if he and those present thought it right, or it was done or practised earlier. This confirms that no caliph had done so before Marwān, and that what was mentioned about it being done by ‘Umar, or ‘Uthmān or Mu‘āwiyah is incorrect, but God knows best.

The hadith mentions that a man objected but Marwān told him that it was left out. Abū Sa‘īd endorsed the man’s objection by quoting the Prophet’s hadith. It may be wondered why Abū Sa‘īd was not the first to object. It may be that he was not present when Marwān started his move to deliver the speech first, so the man objected and Abū Sa‘īd came in later as the discussion progressed. Alternatively, Abū Sa‘īd might have been present at the beginning but he feared some strife might affect him or others if he voiced his objection to the governor. In such a situation, he would not have been required to object. The other man might not have felt such fear for raising his objection because he might have had support, or he might have not cared what happened to him, which would be commendable. A third possibility is that Abū Sa‘īd might have been about to raise his objection but the man beat him to it; so Abū Sa‘īd supported him, but God knows best.

Another hadith related by both al-Bukhārī and Muslim in the chapter on the Eid Prayer mentions that it was Abū Sa‘īd who pulled Marwān by the hand when he saw him going up onto the platform, i.e. *minbar*. Both Marwān and Abū Sa‘īd arrived at the same time. Marwān answered him as he answered the man in this hadith. So, it may be that these were two different cases with one speaking of Abū Sa‘īd’s objection and the other of the man’s objection in Abu Sa‘īd’s presence, but God knows best. Indeed, Abū Sa‘īd’s comment that the man had discharged his duty serves as a statement of censure of what Marwān did.

The Prophet said that whoever sees a wrongful action he ‘should change it’. This is a compulsory order according to unanimous understanding. That enjoining what is right and forbidding what is wrong are duties is endorsed by the Qur’an, the Sunnah and the unanimous verdict of the Muslim community. Furthermore, it is an aspect of sincere counselling, which is the essence of the Islamic religion.

The only people who dissent from this view are a minority of Shia, and their disagreement is not taken into account. Imam al-Haramayn said: ‘Their disagreement is discounted, because the

Muslim community were unanimous on this before such people came into existence. That this is a duty is determined by Islam, not by reason as the Mu'tazilah claim. A Qur'anic verse says: *'Believers, it is but for your own souls that you are accountable. Those who go astray can do you no harm if you [yourselves] are on the right path'*. (5: 105) This is not contrary to what we have just said. According to most scrupulous scholars, the verse means that when you have done your duties, then the failure of others to do their duties will not cause you any harm. This is the same as the Qur'anic principle: *'No soul will bear the burden of another'*. (35: 18) As it is so, then one of the duties of every Muslim is to enjoin what is right and forbid what is wrong. If one does so but the addressee pays no heed, no blame attaches to the one who has done it because he has discharged his duty, which is to enjoin and forbid, without ensuring acceptance. It is God who knows best.

Besides, enjoining right and forbidding wrong is a collective duty: when some people do it, the others are exempt, but if all people ignore it, every one of them who is able to do so, with neither excuse for failure nor fear, incurs a sin. Moreover, it may become a personal duty when someone is the only person who is aware of the wrongful action, or the only one who can change it. This is the case of someone who sees his wife, or child, or servant doing some wrong or failing to do what is right. Scholars say that a person is not exempt from enjoining right and forbidding wrong because he believes that it will be useless. Even in this case the duty is binding, because reminders benefit believers. As we have already stated, his duty is to give the advice, but he is not responsible for its acceptance. It is as God says: *'The Messenger's duty is but to deliver the message [entrusted to him]'*. (5: 99) Scholars cite the example of a person in a public bath or a swimming pool who sees someone with an area of his body that must be covered being uncovered; but God knows best.

Scholars say that it is not a condition that the one who enjoins what is right and forbids what is wrong should himself be in a perfect state, doing what he enjoins others to do and refraining from what he forbids them. He should do so, even though he fails to do what he enjoins or does what he forbids. The point here is that he has two duties: to give such instructions to himself and to give the same instructions to others. If he fails to do one of these two duties, does such failure make it permissible to fail in the other duty?

Scholars add that enjoining right and forbidding wrong is not incumbent only on those who are in authority. It is applicable to all Muslim individuals. Imam al-Ḥaramayn said: 'The evidence in support of this is the unanimity of the Muslim community. In the early period of Islam and the following generations, ordinary people used to enjoin governors and people in authority to do what is right and voice their disapproval of any wrong they may do'. The Muslim community approved their deeds and none was criticized for so doing, even though they held no position of authority, but God knows best.

Moreover, a person must know what he is enjoining or forbidding, and this differs according to the matter in question. If it is one of the obvious duties or the well-known prohibitions, such as prayer and fasting or adultery and drinking, all Muslims are aware of these. If it is a question of subtle details or something that is subject to scholarly discretion, i.e. *ijtihād*, lay people cannot address such matters and they may not speak about them. It is left to scholars who should express their criticism only on what is unanimously agreed. If something is controversial, they may not speak against it. According to one view, every scholar who exercises discretion, or *ijtihād*, is correct. This is the view chosen by the majority of scrupulous scholars. The other view is that only one is correct, while the incorrect one is unknown to us. No sin attaches in this case. However, if it is done by way of advice so as to avoid controversy, then it is perfectly appropriate, provided it is done gently. Scholars agree that steering away from what is subject to disagreement is to be encouraged, provided that it does not lead to neglecting a Sunnah or involves another type of disagreement.

In his book *al-Aḥkām al-Sultāniyyah*, Chief Justice (*Qāḍī al-Quḍāt*) Abū al-Ḥasan al-Māwardī al-Baṣrī al-Shāfi'ī mentions disagreement among scholars on the case of a person appointed as controller (*muḥtasib*).ⁱ The situation is this: if the controller is a scholar who is competent to exercise *ijtihād*, may he enforce his own view or should he allow people to follow the views of their own schools of thought? The correct view is that he should allow people this freedom. In matters of detail, disagreement existed between the Prophet's companions, the *Tābi'īn* and later generations. No controller or other officer objected to a practice that was at variance with his own view.

Scholars also say that a mufti or a judge may not object to a person who is in disagreement with him, if that person does not contravene a clear text, unanimous verdict or a clear analogy, but God knows best.

It must be known that this aspect of Islam, i.e. the enjoining of what is right and forbidding of what is wrong, has largely been neglected for a very long time and very few aspects of it remain. Yet it is very important, indeed it is the principle that ensures society remains on the right course. When evil spreads, punishment is inflicted on the good and the bad alike. Unless people stop injustice, God may well extend His punishment to all of them. He says: *'Let those who would go against His bidding beware, lest some affliction or painful suffering befall them'*. (24: 63) Its benefit is great indeed, particularly because it has been largely neglected, and a person who seeks success in the life to come and hopes to earn God's pleasure should be keen to undertake this duty. He should be sure of the sincerity of his intention and fear no one, regardless of his authority. God says: *'God will most certainly succour him who succours God's cause'*; (22: 40) *'He who holds fast to God has already been guided along a straight path'*; (3: 101) *'As for those who strive hard in Our cause, We shall most certainly guide them to paths that lead unto Us'*; (29: 69) *'Do people think that once they say: "We are believers", they will be left alone and will not be put to a test? We certainly tested those who lived before them; and so most certainly God knows those who speak the truth and most certainly He knows those who are liars.'* (29: 2-3)

Everyone should know that God's reward is commensurate with the effort exerted for His sake. A person should not refrain from undertaking this duty because of his friendship with the person to be advised or in order to please him or to gain favour with him, or to ensure that he retains his position with him. The fact that he is a friend indicates, by virtue of that friendship, a right due to him, which is to be given sincere advice and to be shown the way that enhances his position in the life to come or spares him an adverse effect there. A true friend, who sincerely loves his friend, tries to improve his position in the life to come, even if this involves some loss in this life. A person's enemy is one who leads him to a loss in the Hereafter, even though it brings him some advantage in this life. Satan is our enemy because of this, while all prophets were friends and protectors of believers because they guided them to what

improves their position in the life to come. We pray to God to guide us and our loved ones and all Muslims to what pleases Him and to bestow His generosity and mercy on us all.

A person who enjoins what is right and forbids what is wrong should be gentle in his approach, so that he is better able to achieve his purpose. Imam al-Shāfiʿī said: 'Whoever admonishes his brother in private gives him advice in a respectful manner, but the one who admonishes his brother in public exposes his failure and puts him to shame'. In this connection, people often turn a blind eye when they see someone selling another a faulty article without mentioning the fault. They neither declare their disapproval of this practice, nor inform the buyer of the fault in the article to be purchased. This is clearly wrong and scholars declare that whoever is aware of any such fault should make his disapproval clear to the seller and inform the buyer, and God knows best.

The prohibition of what is wrong should be exercised and its degrees have been outlined by the Prophet, as he said: 'Whoever of you sees a wrongful action should change it with his hand; and if he is unable to do so, then with his tongue; and if he is unable to do that, then with his heart'. That the Prophet said, 'then with his heart', means that a person should mentally dislike the wrong action, even if he cannot do anything about it. This does not mean that he actually changes it, but he does what he can. The Prophet describes this last attitude as 'the weakest degree of faith'. This means that it yields the least result, but God knows best.

Qādī 'Iyāḍ said: 'This hadith gives us a clear statement of how change should be affected. The one who undertakes such a change should resort to everything he can in order to achieve his purpose, whether by word or deed. He may break the tools used to do what is wrong, or pour an intoxicant down the drain, or return to the rightful owners what was wrongfully taken away from them, doing any of these himself or giving orders for it to be done. When a person undertakes such a change, he should be gentle with the one who is ignorant of the perpetrated wrong, and with the one who is in a strong position to cause harm. A gentle approach is more likely to make his advice acceptable. It is also recommended that the one who undertakes such a change should be known as a God-fearing and pious person. He may rebuke the one who is persistent with wrongdoing if he feels that such a rebuke would not lead to an even

worse evil than the one he is changing. If he thinks that a physical change could lead to a worse evil, such as endangering his own life or the life of someone else, then he should refrain from physical change and resort to verbal advice, reminding the person concerned of the consequences of his wrongful action. If he again fears that such admonition may bring about bad results, then he should stop at mental disapproval. This is the message given in this hadith. However, if the one who wants to change a wrongful action is able to find support for his purpose, he should call on this support, unless this leads to the use of arms and to a fight. He may also put the matter to the relevant authorities, or limit himself to mental disapproval. This is the right understanding of this issue and how it should be implemented, as suggested by eminent and scrupulous scholars. This is contrary to the view that requires speaking out against wrongful action in all situations, even if it causes physical injury or the death of the person who so speaks’.

Imam al-Ḥaramayn said: ‘It is perfectly permissible for any citizen to physically prevent a person who intends to commit a major sin, if he will not take heed of verbal advice. This is so, provided that the matter does not end in a fight and drawing arms. If it becomes so, the matter should be referred to the authorities. If a ruler enforces measures of injustice and this becomes clear and he does not pay heed to advice but persists in wrongdoing, it is permissible for the leading figures in the community to collaborate to remove him, even if this requires the drawing of arms and a fight’. What Imam al-Ḥaramayn suggests is strange indeed, but it is understood to be conditional on being sure that it would not lead to a worse situation. Imam al-Ḥaramayn further adds: ‘It is not open to the one who undertakes enjoining right and forbidding wrong to search or spy on people, or force his way into homes on suspecting the commitment of wrongful action. Only when he sees or finds something wrong does he change it’.

Chief Justice al-Māwardī said: ‘A controller may not search for what is unknown of forbidden practices. However, if he suspects on the basis of clear indications that some people will be committing such practices in private, this may take one of two forms. The first is that an offence is intended but can be prevented, as in the case of being told by some reliable person that a man is about to kill another, or a man is about to commit adultery with a certain woman. Then he

may check, watch or spy so as to prevent the intended crime. The same applies to volunteers who may take the necessary action to expose and prevent what is intended. The second form includes whatever is less than this, and in such a case no spying or exposure is permissible. Suppose a person hears sounds of what is forbidden being committed inside a house. He should protest against it outside, without forcing his way into the house. The wrong is quite apparent, but he may not seek to expose what is not seen’.

At the end of his book *al-Aḥkām al-Sultāniyyah*, al-Māwardī devotes a fine chapter to what is involved in the work of the controller, which includes a number of the regulations applicable to enjoining what is right and forbidding what is wrong. I have referred here to the objectives of this principle, speaking about it at length because of its great importance and the need for it. It is, indeed, one of the most important principles of Islam, but God knows best.

[83–80]. (Dār al-Salām 0081) ‘Amr al-Nāqīd, Abū Bakr ibn al-Naḍr and ‘Abd ibn Ḥumayd narrated to me, and the wording here is ‘Abd’s. They said: Ya‘qūb ibn Ibrāhīm ibn Sa‘d narrated: my father narrated to me; from Ṣāliḥ ibn Kaysān; from al-Ḥārith; from Ja‘far ibn ‘Abdullāh ibn al-Ḥakam; from ‘Abd al-Raḥmān ibn al-Miswar; from Abū Rāfi‘; from ‘Abdullāh ibn Mas‘ūd that God’s Messenger (peace be upon him) said: **‘Every Prophet God sent to a community before me had some disciples and companions from among his community who followed his way and fulfilled his bidding. After them there came groups who promised what they did not fulfil and did what they were not bidden. Whoever strives against them physically is a believer, and whoever strives against them verbally is a believer, and whoever strives against them mentally is a believer. Beyond this there is not the equivalent of a single mustard seed of faith’.**

Abū Rāfi‘ said: ‘I reported this to ‘Abdullāh ibn ‘Umar and he questioned it. Then Ibn Mas‘ūd came and stopped at Qanāh. ‘Abdullāh ibn ‘Umar asked me to accompany him to visit Ibn Mas‘ūd and I went with him. When we sat down, I asked Ibn Mas‘ūd about this hadith and he narrated it as I reported it to Ibn ‘Umar. Ṣāliḥ said: A similar report has been attributed to Abu Rāfi‘.

حَدَّثَنِي عُمَرُو النَّاقِدُ، وَأَبُو بَكْرٍ بْنُ النَّضْرِ، وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالُوا حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوَّرِ، عَنْ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّمَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ. فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيْمَانِ حَبَّةُ خَرْدَلٍ». قَالَ أَبُو رَافِعٍ: فَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ فَأَنْكَرَهُ عَلَيَّ. فَقَدِمَ ابْنُ مَسْعُودٍ فَتَزَلَّ بِقَنَاءَ، فَاسْتَبَعَنِي إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ يَعُودُهُ، فَأَنْطَلَقْتُ مَعَهُ فَلَمَّا جَلَسْنَا سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِيهِ كَمَا حَدَّثَنِي ابْنُ عُمَرَ. قَالَ صَالِحٌ وَقَدْ تُحَدِّثُ بِنَحْوِ ذَلِكَ عَنْ أَبِي رَافِعٍ.

[84-000]. (Dār al-Salām 0082) This hadith was also narrated to me by Abū Bakr ibn Ishāq ibn Muhammad: Ibn Abī Maryam reported; ‘Abd al-‘Azīz ibn Muhammad narrated; al-Ḥārith ibn al-Fuḍayl al-Khaṭmī reported to me; from Ja‘far ibn ‘Abdullāh ibn al-Ḥakam; from ‘Abd al-Raḥmān ibn al-Miswar ibn Makhramah; from Abū Rāfi‘, the Prophet’s servant; from ‘Abdullāh ibn Mas‘ūd that God’s Messenger said: ‘Every prophet God sent before me had some disciples and companions who followed his way and fulfilled his bidding ...’. This is the same as Ṣāliḥ’s hadith, but does not mention Ibn Mas‘ūd’s arrival and his meeting with Ibn ‘Umar.²

وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، قَالَ أَخْبَرَنِي الْحَارِثُ بْنُ الْفَضِيلِ الْخَطُومِيُّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْمُسَوَّرِ بْنِ مَحْرَمَةَ، عَنْ أَبِي رَافِعٍ، مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «مَا كَانَ مِنْ نَبِيٍّ إِلَّا وَقَدْ كَانَ لَهُ حَوَارِيُّونَ يَهْتَدُونَ بِهَدْيِهِ وَيَسْتَنُونَ بِسُنَّتِهِ». مِثْلَ حَدِيثِ صَالِحٍ وَلَمْ يَذْكُرْ قُدُومَ ابْنِ مَسْعُودٍ وَاجْتِمَاعَ ابْنِ عُمَرَ مَعَهُ.

Text Explanation

2. The Prophet mentions that every earlier prophet had disciples and companions. For disciples the Prophet uses the Arabic word

ḥawāriyyūn, and commentators give different explanations of it. Al-Azhārī and others explain it as ‘their closest followers’ who are ‘free of all negative characteristics’. Others say that it means ‘their sincere supporters’, or those who fight for the cause, or those who are qualified to succeed the prophets.

The hadith mentions that Ibn Mas‘ūd stopped at Qanāh, which is a valley close to Madinah, which produced some of its resources.

Transmission

The chain of transmission of hadith No. 82 mentions the following: ‘al-A‘mash narrated; from Ismā‘īl ibn Rajā’; from his father; from Abū Sa‘īd al-Khudrī; also from Qays ibn Muslim; from Ṭāriq ibn Shihāb; from Abū Sa‘īd al-Khudrī’. This means that al-A‘mash narrated this hadith from both Ismā‘īl ibn Rajā’ and Qays ibn Muslim. Each of these two learned it from a different teacher: Ismā‘īl from his father and Qays from Ṭāriq ibn Shihāb, but they both heard it from Abū Sa‘īd.

The chain of transmission of hadith No. 84 includes Abū ‘Abdullāh al-Ḥārith ibn Fuḍayl al-Khaṭmī, who was from Madinah and belonged to the Anṣār. He narrated from ‘Abd al-Raḥmān ibn Abī Qirād, a companion of the Prophet. Yaḥyā ibn Ma‘īn graded al-Ḥārith as reliable. This chain also includes Abū Rāfi‘, who was the Prophet’s servant. According to the best reports his name was Aslam, but other suggestions give his name as Ibrāhīm, Hurmuz, Thābit or Yazīd. This last suggestion is strange, but it is stated by Ibn al-Jawzī in his book *Jāmi‘ al-Masānīd*.

An interesting point about this chain of transmission is that it includes four reporters from the Tābi‘īn generation reporting from each other: Ṣāliḥ, al-Ḥārith, Ja‘far and ‘Abd al-Raḥmān, and similar cases have been pointed out earlier. I have written a treatise citing hadiths that include four reporters of the same generation. Some of these feature four companions of the Prophet and some four from the Tābi‘īn generation reporting from one another.

At the end of this hadith we have the statement: ‘Ṣāliḥ said: A similar report has been attributed to Abū Rāfi‘. *Qāḍī* ‘Iyāḍ said: ‘This means that Ṣāliḥ ibn Kaysān said that this hadith has been narrated from Abū Rāfi‘ who directly quoted the Prophet without mentioning

Ibn Mas‘ūd. In his *al-Tārīkh*, al-Bukhārī also mentions it in a shorter form, attributing it to Abū Rāfi‘ quoting the Prophet. Abū ‘Alī al-Ḥusayn ibn Muhammad al-Jayyānī, reports that Aḥmad ibn Ḥanbal said that this hadith is not recorded (*ghayr mahfūz*), and that its wording is unlike Ibn Mas‘ūd’s speech. Ibn Mas‘ūd said: “Wait until you meet me”.’

Shaykh Abū ‘Amr ibn al-Ṣalāḥ said: ‘This hadith is discounted by Aḥmad ibn Ḥanbal. It is reported by al-Ḥārith from a number of reliable reporters. We find no mention of al-Ḥārith in the books listing unreliable reporters. On the contrary, we find in Ibn Abī Ḥātim’s book a statement that Yaḥyā ibn Ma‘īn graded him as reliable. Moreover, al-Ḥārith is not the only one reporting it. The words of Ṣāliḥ ibn Kaysān suggest that it has been endorsed by other reports’.

Imam al-Dāraquṭnī mentions in his book *al-‘Ilal*, that ‘this hadith is reported with other chains of transmission, including one that includes “Abū Wāqid al-Laythī from Ibn Mas‘ūd from the Prophet”. As for his advice, “Wait until you meet me”, this applies where the situation is likely to lead to bloodshed or to strife or similar problems. The hadith speaks about striving, both physically and verbally, against people who are in the wrong. This applies in situations where there is no fear of causing strife. Moreover, this hadith speaks about past communities. There is nothing in it that mentions the Muslim community’.

What Shaykh Abū ‘Amr ibn al-Ṣalāḥ said is very clear. The fact that Imam Aḥmad questions and discounts this hadith is amazing, but God knows best.

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- i. Related by Abū Dāwūd, 1140, and in a shorter form, 4340; al-Tirmidhī, 2172; al-Nasā‘ī, 5023 and 5024 (without mentioning the event); Ibn Mājah, 4013.
 - i. A controller was a position in early Muslim states ensuring that people remained law-abiding. His authority extended to control of markets and public practices.

CHAPTER 22

PEOPLE OF FAITH VARY, BUT THE PEOPLE OF YEMEN HAVE A HIGHER GRADE

[85–81]. (Dār al-Salām 0083) Abū Bakr ibn Abī Shaybah narrated: Abū Usāmah narrated [H]. Also Ibn Numayr narrated: my father narrated [H]. And Abū Kurayb narrated; Ibn Idrīs narrated: all of them from Ismā‘īl ibn Abī Khālīd [H]. Yahya ibn Ḥabīb al-Ḥārithī narrated, and this is his text: Mu‘tamir narrated; from Ismā‘īl who said: I heard Qays reporting from Abū Mas‘ūd: ‘The Prophet pointed with his hand towards Yemen and said: “Faith is right there, while cruelty and hard-heartedness are among the camel breeders, at the end of camel tails, where Satan’s two horns rise, in Rabī‘ah and Muḍar”’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، ح. وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ - وَاللَّفْظُ لَهُ - حَدَّثَنَا مُعْتَمِرٌ، عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسًا، يَرْوِي عَنْ أَبِي مَسْعُودٍ قَالَ: أَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ: «أَلَا إِنَّ الْإِيمَانَ هَاهُنَا، وَإِنَّ الْقَسْوَةَ وَغِلْظَ الْقُلُوبِ فِي الْفَدَّادِينَ، عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ «حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةٍ وَمُضَرَ

[86–82]. (Dār al-Salām 0084) Abū al-Rabī‘ al-Zahrānī narrated: Ḥammād mentioned; Ayyūb narrated; Muhammad narrated from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “Here come the people of Yemen, and they are softer of heart. Faith is Yemeni, knowledge is Yemeni and wisdom is Yemeni”’.

حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، أَنْبَأَنَا حَمَّادٌ، حَدَّثَنَا أَيُّوبُ، حَدَّثَنَا مُحَمَّدٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «جَاءَ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَفْئِدَةً. الْإِيمَانُ يَمَانٍ، وَالْفِقْهُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ

[000–83]. (Dār al-Salām 0085) Muhammad ibn al-Muthannā narrated: Ibn Abī ‘Adī narrated [H]. Also ‘Amr al-Nāqid narrated to me; Ishāq ibn Yūsuf al-Azraq narrated; both from Ibn ‘Awn; from Muhammad; from Abū Hurayrah: **The Prophet said: the same.**

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح. وَحَدَّثَنِي عَمْرُو النَّاقِدُ، حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ،
«كِلَاهُمَا عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[87–84]. (Dār al-Salām 0086) ‘Amr al-Nāqid and al-Ḥasan al-Ḥulwānī narrated to me: they said: Ya‘qūb (who is Ibn Ibrāhīm ibn Sa‘d) narrated; my father narrated; from Ṣāliḥ; from al-A‘raj who quoted Abū Hurayrah: **‘God’s Messenger (peace be upon him) said: “The people of Yemen are coming to [visit] you. They are gentler and softer of heart. Knowledge is Yemeni and wisdom is Yemeni”.’**

وَحَدَّثَنِي عَمْرُو النَّاقِدُ، وَحَسَنُ الْحُلَوَانِيُّ، قَالَا: حَدَّثَنَا يَعْقُوبُ – وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ – حَدَّثَنَا أَبِي، عَنْ
صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَاكُمْ أَهْلُ الْيَمَنِ: هُمْ أَوْعَفُ
«قُلُوبًا وَأَرْقُ أَفْئِدَةً. الْفَقْهُ يَمَانِي، وَالْحِكْمَةُ يَمَانِيَّةٌ»

[88–85]. (Dār al-Salām 0087) Yaḥyā ibn Yaḥyā narrated: I read to Mālik; from Abū al-Zinād; from al-A‘raj; from Abū Hurayrah that God’s Messenger said: **‘The head of disbelief is towards the East. Pride and arrogance are among the people of horses and camels, the breeders of camels, the bedouins, while serenity is among the sheep breeders’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: «رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ الْفَدَّادِينَ أَهْلُ الْوَبَرِ،
«وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ»

[89–86]. (Dār al-Salām 0088) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated: from Ismā‘īl ibn Ja‘far: Ibn Ayyūb said: Ismā‘īl narrated: al-‘Alā’ reported to me; from his father; from Abū Hurayrah that the Prophet said: **‘Faith is Yemeni; disbelief is towards the East; serenity is among the sheep breeders; while pride**

and hypocrisy are among the camel breeders, the people of horses and the bedouins’.

وَحَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، وَفُتَيْبَةُ، وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ - قَالَ أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْإِيمَانُ يَمَانٍ، وَالْكَفْرُ قِبَلُ الْمَشْرِقِ. وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْحَيْلِ وَالْوَبَرِ».

[90-87]. (Dār al-Salām 0089) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Abū Salamah ibn ‘Abd al-Raḥmān reported to me that Abū Hurayrah said: ‘I heard God’s Messenger (peace be upon him) say: “Pride and arrogance are among the bedouin camel breeders while serenity is among the sheep breeders”.’

وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْفَخْرُ وَالْحَيْلَاءُ فِي الْفَدَّادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

[91-88]. (Dār al-Salām 0090) ‘Abdullāh ibn ‘Abd al-Raḥmān al-Dārimī narrated: Abū al-Yamān reported; Shu‘ayb reported; from al-Zuhri with this chain of transmission, the same hadith but added: ‘Faith is Yemeni and wisdom is Yemeni’.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. «وَزَادَ: «الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ».

[92-89]. (Dār al-Salām 0091) ‘Abdullāh ibn ‘Abd al-Raḥmān narrated: Abū al-Yamān reported; from Shu‘ayb; from al-Zuhri; from Sa‘īd ibn al-Musayyib that Abū Hurayrah said: ‘I heard the Prophet say: “Here come the people of Yemen: they are softer of heart and more gentle. Faith is Yemeni and wisdom is Yemeni. Serenity is among sheep breeders while pride and arrogance are among bedouin camel breeders, towards the direction of sunrise”.’

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا أَبُو الْيَمَانِ، عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «جَاءَ أَهْلُ الْيَمَنِ: هُمْ أَرْقُ أَفْنَدَةً وَأَضْعَفُ قُلُوبًا. الْإِيمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ. السَّكِينَةُ فِي أَهْلِ الْعَنَمِ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي الْفَدَّادِينَ أَهْلُ الْوَبَرِ قَبْلَ مَطْلَعِ الشَّمْسِ

[93–90]. (Dār al-Salām 0092) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated: Abū Mu‘āwiyah narrated; from al-A‘mash; from Abū Ṣālih; from Abū Hurayrah: **‘God’s Messenger (peace be upon him) said: “The people of Yemen are coming to [visit] you. They are softer of heart and more gentle. Faith is Yemeni and wisdom is Yemeni. The head of disbelief is towards the east”’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اتَّكُمُ أَهْلُ الْيَمَنِ: هُمْ أَلْيَنُ قُلُوبًا وَأَرْقُ أَفْنَدَةً. الْإِيمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ. رَأْسُ الْكُفْرِ قَبْلَ الْمَشْرِقِ

[94–000]. (Dār al-Salām 0093) Qutaybah ibn Sa‘īd and Zuhayr ibn Ḥarb narrated: Jarīr narrated; from al-A‘mash stating this chain of transmission but did not mention: **‘The head of disbelief is towards the east’.**

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: «رَأْسُ الْكُفْرِ قَبْلَ الْمَشْرِقِ

[95–91]. (Dār al-Salām 0094) Muhammad ibn al-Muthannā narrated: Ibn Abī ‘Adī narrated [H]. Also Bishr ibn Khālid narrated to me; Muhammad (meaning Ibn Ja‘far) narrated: both of them said: Shu‘bah narrated; from al-A‘mash, stating this chain of transmission, the same as Jarīr’s hadith but added: **‘Pride and arrogance are among the camel herders while serenity is among the sheep breeders’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، ح. وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - قَالَا: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ جَرِيرٍ. وَزَادَ «وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ

«الْإِيل، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَصْحَابِ الشَّاءِ».

[96–92]. (Dār al-Salām 0095) Ishāq ibn Ibrāhīm narrated: ‘Abdullāh ibn al-Hārith al-Makhzūmī reported; from Ibn Jurayj: Abū al-Zubayr reported to me that he heard Jābir ibn ‘Abdullāh say: ‘**God’s Messenger (peace be upon him) said: “Hard-heartedness and aloofness are in the east while faith is among the people of Hijaz”.**’³

وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ، عَنْ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «غِلْظُ الْقُلُوبِ وَالْجَفَاءُ فِي الْمَشْرِقِ، وَالْإِيمَانُ فِي أَهْلِ الْحِجَازِ».

Text Explanation

3. This chapter includes thirteen hadiths all of which are variations on the same hadith that attaches faith, knowledge of Islam, and wisdom to Yemen and its people. Some of these versions ascribe certain other characteristics to other areas. The hadiths differ in certain cases. *Qādī* ‘Iyād put them together and subsequently, Shaykh Abū ‘Amr ibn al-Ṣalāḥ summarized and clarified them. Here is what he said:

The hadith attributes faith to the people of Yemen, but scholars said that it does not mean what it says exactly, because faith started in Makkah, then Madinah. Abū ‘Ubayd,ⁱ the imam of the west, and later scholars mention various explanations, one of which is that the Prophet meant Makkah, because Makkah is part of Tihāmah which is part of Yemen. Another explanation is that the Prophet was actually referring to Makkah and Madinah. It is reported that the Prophet said this hadith when he was at Tabuk, which is far to the north of Makkah and Madinah. This means that both cities were in between his position at the time and Yemen. He thus said that ‘Faith is Yemeni’, attaching both cities to Yemen because they were in the same direction. This is comparable to describing

one of the corners of the Ka'bah as *al-rukn al-yamānī*, meaning the Yemeni corner, when it is actually in Makkah but facing the direction of Yemen. A third view, which Abū 'Ubayd considered the best, suggests that the Prophet meant the Anṣār because they originated from Yemen. The Prophet thus associated faith with them because of the support they gave him.

Shaykh Abū 'Amr ibn al-Ṣalāḥ comments:

Had Abū 'Ubayd and scholars who followed his example put together all the versions of this hadith, like Muslim did, and considered them together, they would have come up with a different view. They would have adhered to the meaning as clearly stated by the Prophet. They would have concluded that the Prophet meant Yemen and its people as the general statement implies. In certain versions the Prophet is quoted as saying: 'The people of Yemen are coming to [visit] you', and the Anṣār were among those addressed by the Prophet, which means that the ones who were coming were different from the addressees. The same applies to the version that says: 'The people of Yemen have come'. Those who actually came were different from the Anṣār. Moreover, the Prophet described them as people of perfect faith, and it was on this basis that he said 'Faith is Yemeni'. Thus, he indicated that those of the people of Yemen who came to meet him were true believers. Thus, there is nothing to prevent understanding the Prophet's statement as it is, referring to the people of Yemen. Whoever has a certain quality and nurtures it so that it becomes part of his character is described by having it, so as to indicate that he is distinguished by it. This was true of the people of Yemen at that time with regard to faith. It applied to those of them who came to Madinah during the Prophet's lifetime and shortly after he passed away, as were the cases of Uways al-Qarnī, Abū Muslim al-Khawlānī and others like them. Their hearts were pure and full of faith. That the Prophet described them as faithful implied that their faith was true and complete, but this does not deprive other people from faith. Thus there is no contradiction between this statement and his later one: 'Faith

is among the people of Hijaz'. Furthermore, the Prophet actually referred to those of them who were present at the time, not all the people of Yemen in all generations. The Prophet's words do not mean that. This is the true meaning and we thank God for guiding us to this understanding, but God knows best.

The Prophet then mentions that both knowledge and wisdom are Yemeni. In this instance knowledge expresses the Arabic word *fiqh*. Abū 'Amr ibn al-Ṣalāḥ said:

As for *fiqh* and wisdom, the word *fiqh* here means understanding the Islamic faith. Scholars of *fiqh* and *uṣūl al-fiqh*, or legal theory, later gave the word a more specific meaning, which is understanding the practical rulings of Islam through the evidence on which each is based. Wisdom, on the other hand, is given numerous definitions which are at times rather confusing. Everyone who gave a definition actually highlighted some of its aspects. We may say that wisdom is 'knowledge that incorporates rules and regulations, provides a clear concept of God, the Blessed, the Sublime, and coupled with profound insight, self-discipline, identification of what is right and implementing it, and prevention of the pursuit of self-interest and falsehood'. A wise person is one who combines this. Abū Bakr ibn Durayd said: 'Every word that admonishes or restrains you, or encourages you to noble action, or dissuades you from an unbecoming one is wisdom. It is in this light that we understand the Prophet's description: "Some poetry is sheer wisdom".' But God knows best.

The Prophet describes the people of Yemen as 'gentler and softer of heart'. The Prophet uses with each quality of gentility and softness a different word that means 'heart'. This is a more eloquent way than repeating the same word. What he meant by describing them as gentle and soft-hearted is that they are amenable, quick to respond to reminders, free of the hardness and cruelty which mark the hearts of others mentioned in some versions of the hadith.

The Prophet mentions that cruelty is to be found among camel breeders. In fact, he does not name them as such, but mentions a quality that applies specifically to them, which is their loud voices as they drive animals. They are normally at

the back shouting and crying as loud as they can. Abū 'Ubaydah Ma'mar ibn al-Muthannā says that the Prophet's words mean those who own large numbers of camels, between 200 and 1,000. The Prophet's description further adds: 'at the end of camel tails, where Satan's two horns rise, in Rabi'ah and Muḍar'. The Prophet mentions the place 'at the end of camel tails' to indicate what happens there of terrible shouting as camel attendants drive their herds. The reference to Satan's two horns means the two sides of his head. However, scholars say that the expression refers to Satan's troops that try to lead people astray, or to two major communities of unbelievers who support him. The hadith means that the east is particularly prone to Satan's seduction and, as such, there is more disbelief there. The Prophet says in another hadith: 'The head of disbelief is towards the east'. This was the case during the Prophet's lifetime and it will be the case when the false Messiah comes from the east. In between these two times, great episodes of strife will start there, and from there great forces of unbelievers will launch attacks.

The Prophet refers to pride and arrogance. Pride is manifested by extolling one's own qualities and the qualities of one's ancestors to show that one is higher than other people. Arrogance manifests itself by conceit and disdain of other people. The Prophet mentions that 'serenity is among sheep breeders'. Serenity refers to a calm approach and being reassured, it is the opposite of what those who tend camel herds are like.

This is the last thing mentioned by Shaykh Abū 'Amr ibn al-Ṣalāh and it is perfectly illustrative. There is no need to add more, but God knows best.

Transmission

The chain of transmission of the first of these hadiths includes Abū Bakr ibn Abī Shaybah, Abū Usāmah, Ibn Numayr and his father, Abū Kurayb, Ibn Idrīs, Ismā'īl ibn Abī Khālid and Qays. All these were from Kufah. It also includes Yaḥyā ibn Ḥabīb and Mu'tamir, who were both from Basrah. It has been mentioned that Ibn Abī

Shaybah is called ‘Abdullāh ibn Muhammad ibn Ibrāhīm ibn Abī Shaybah; Abū Usāmah is Ḥammād ibn Usāmah; Ibn Numayr is Muhammad ibn ‘Abdullāh ibn Numayr; Abū Kurayb is Muhammad ibn al-‘Alā’; Ibn Idrīs is ‘Abdullāh and Abū Khālīd is Hurmuz, or Sa‘d, or Kathīr; while Abū Mas‘ūd is ‘Uqbah ibn ‘Amr al-Anṣārī.

In another chain of transmission we have al-Dārimī, and I have already mentioned in the Introduction that he is named after one of his tribe’s ancestors, Dārim. It also includes Abū al-Yamān, whose name is al-Ḥakam ibn Nāfi‘, followed by Abū Mu‘āwiyah Muhammad ibn Khāzim; al-A‘mash Sulaymān ibn Mahrān; Abū Ismā‘īl Dhakwān; Ibn Jurayj ‘Abd al-Malik ibn ‘Abd al-‘Azīz ibn Jurayj; and Abū al-Zubayr Muhammad ibn Muslim ibn Tadrus.

All this information is well-known and already mentioned, but I am repeating it here for clarity, particularly to a reader who is not well versed in Hadith study. Such a reader may happen to look at this chapter and want to know the names of some of these reporters so as to look into their biographies and learn about their scholarly standing, or for some other reason. Therefore, I have made it easier for such a reader and provide a short cut, but God knows best what the right approach is.

i. Abū ‘Ubayd’s name is al-Qāsim ibn Sallām, a highly eminent scholar of *fiqh* and Hadith (157–224 AH, 774–838 CE).

CHAPTER 23

NONE OTHER THAN BELIEVERS ENTER HEAVEN; TO LOVE BELIEVERS IS PART OF FAITH; SPREADING THE GREETING OF PEACE IS A CAUSE OF SUCH LOVE

[97–93]. (Dār al-Salām 0096) Abū Bakr ibn Abī Shaybah nar-rated:ⁱ Abū Mu‘āwiyah and Wakī‘ narrated; from al-A‘mash; from Abū Ismā‘īl; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “You shall not be admitted into Heaven unless you [truly] believe; and you will not believe unless you love one another. Shall I point out to you something which, if you do it, will generate love between you? Spread the greeting of peace widely among you”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوَلَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ».

[98–94]. (Dār al-Salām 0097) Zuhayr ibn Ḥarb narrated to me: Jarīr narrated; from al-A‘mash with the rest of the same chain of transmission: ‘God’s Messenger (peace be upon him) said: “By Him who holds my soul in His hand, you shall not be admitted into Heaven unless you [truly] believe ...” reporting the same hadith narrated by Mu‘āwiyah and Wakī‘.’⁴

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، أُنْبَأَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا»، بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ وَوَكَيْعٍ.

Text Explanation

4. The Prophet makes clear that mutual love among believers is essential for true belief. This means that belief is not complete and cannot attain to perfection without love being the main characteristic of the Muslim community. The Prophet tells us: 'You shall not be admitted into Heaven unless you truly believe'. This should be taken as meaning exactly what it says. None shall be admitted into Heaven except the one who is a believer at the time of death. Yet a person who may not fully be a believer may be admitted into Heaven, provided he or she has the essence of faith at heart. This is what appears to be meant in this hadith. Shaykh Abū 'Amr said: 'Your faith is not complete unless you love one another, and you shall not enter Heaven when its people enter if you are not thus'. What he said is possible, but God knows best.

The Prophet emphatically urges Muslims to spread the greeting of peace, *assalām 'alaykum*, among them, greeting everyone whether one knows them or not, as mentioned in another hadith. The greeting of peace is the key to the generation of love and friendship, and when it is spread within the community it strengthens their mutual friendship, as they raise their slogan that distinguishes them from all other communities. Furthermore, this greeting provides self-training, as it requires them to show humility in their dealings with others; but at the same time, they continue to respect the sanctities of Islam and Muslims. In his *Ṣaḥīḥ*, al-Bukhārī relates a hadith attributed to 'Ammār ibn Yāsir: 'Whoever combines three qualities has complete faith: to be fair against oneself, to offer the greeting of peace to all, and give in charity even when one's means are tight'. Other Hadith scholars relate this statement attributing it directly to the Prophet. It should be clear that 'offering the greeting of peace to all', 'to those one knows and those one does not know', and 'spreading the greeting of peace' all mean the same. Moreover, it implies putting an end to social estrangement, boycott, strained relations and hatred, which is something the Prophet described as erasing everything, including faith. When someone spreads the greeting of peace, he does so for God's sake. He does not limit it to his friends, relatives and people he favours, but God knows best.



i. Related by Ibn Mājah, 68.

CHAPTER 24

RELIGION IS SINCERITY

[99–95]. (Dār al-Salām 0098) Muhammad ibn ‘Abbād al-Makkī narrated: Sufyān narrated, saying: ‘I said to Suhayl: “‘Amr narrated from al-Qa‘qā; from your father,” hoping that he would give me a chain of transmission that is one narrator shorter. He said: “I heard it from the person who reported it to my father. He was a friend of his living in Syria.”’ Then Sufyān narrated from Suhayl; from ‘Aṭā’ ibn Yazīd; from Tamīm al-Dārī that the Prophet (peace be upon him) said: ‘Religion is sincerity’.ⁱ We asked: ‘To whom?’ He said: ‘To God, His Book, His Messenger, to the leaders of the Muslims and their common folk’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ: قُلْتُ لِسُهَيْلٍ إِنْ عَمِرَا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ عَنِّي رَجُلًا. قَالَ: فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي. كَانَ صَدِيقًا لَهُ بِالشَّامِ. ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ».

[000–96]. (Dār al-Salām 0099) Muhammad ibn Ḥātim narrated to me: Ibn Maḥdī narrated; Sufyān narrated; from Suhayl ibn Abī Ṣāliḥ; from ‘Aṭā’ ibn Yazīd al-Laythī; from Tamīm al-Dārī; from the Prophet (peace be upon him): **the same hadith**.⁵

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ تَمِيمِ الدَّارِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

[000–000]. (Dār al-Salām 0100) Umayyah ibn Bisṭām narrated to me: Yazīd (meaning Ibn Zuray‘) narrated; Rawḥ (who is Ibn al-Qāsim) narrated; Suhayl narrated; from ‘Aṭā’ ibn Yazīd. He heard it as he reported it to Abū Ṣāliḥ from Tamīm al-Dārī; from God’s Messenger (peace be upon him): **the same hadith**.

وَحَدَّثَنِي أُمِّيَّةُ بْنُ بِسْطَامٍ، حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا رَوْحٌ، - وَهُوَ ابْنُ الْقَاسِمِ - حَدَّثَنَا سُهَيْلٌ،
عَنْ عَطَاءِ بْنِ يَزِيدَ، سَمِعَهُ وَهُوَ يُحَدِّثُ أَبَا صَالِحٍ عَنْ تَمِيمِ الدَّارِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِمِثْلِهِ.

Text Explanation

5. This hadith is of great importance: indeed, it is pivotal to Islam. We will explain this shortly, but first we may say that a number of scholars consider it to be one of four hadiths that combine all the principles and concepts of Islam. However, this is not the case, rather it is this hadith that combines all Islam. It is a hadith that only Muslim relates since al-Bukhārī does not include in his *Ṣaḥīḥ* any hadith narrated by Tamīm al-Dārī. Furthermore, it is the only hadith Tamīm narrates and Muslim includes. We mentioned in the Introduction that scholars differ as to Tamīm’s affiliation, and whether he is Dārī or Dayrī.

In explaining this hadith, Imam Abū Sulaymān al-Khaṭṭābī said: ‘The Arabic word *naṣīḥah*, which is translated here as “sincerity”, is a very comprehensive word that means giving every good thing to the addressee’. It is stated that *naṣīḥah* is a word that sums up broad meaning and that there is not a single word in Arabic that suffices to express its full meaning. It is similar in scope to the Arabic word *ḥalāl*,ⁱ which signifies all that is good in this life and in the life to come. It is said that *naṣīḥah* is derived from the expression *naṣaḥ al-‘asal*, which refers to purifying honey. Thus, giving sincere advice is likened to the purification of honey such that it contains no particle of comb or any alien object or element.

Thus, the hadith means that the most important aspect of religion and its mainstay is sincerity. This is just like the hadith in which the Prophet says: ‘Pilgrimage is [attendance at] Arafat’. He means that attendance at Arafat at the specified time is the most essential part of pilgrimage.

Explaining the word *naṣīḥah*, or sincerity, as used in the hadith, al-Khaṭṭābī and other scholars have given very useful information, and I will consolidate and sum up their statements. They said: Sincerity to God specifically means believing in Him; rejecting all suggestions of partnership with Him; acknowledging all His

attributes; and ascribing to Him all attributes of majesty and perfection; negating that any fault or shortcoming applies to Him; obeying Him and refraining from disobeying any of His commandments; loving or hating others for His sake; allying oneself with those who obey Him and being hostile to those who disobey Him; striving against whoever disbelieves in Him; acknowledging His favours and bounty and thanking Him for these; maintaining truthfulness in all matters; encouraging others to maintain all these and to adopt a gentle approach in calling on people to accept all this. Al-Khaṭṭābī adds: 'In essence, sincerity to God rebounds on the believer as this is the best approach he may adopt. God, the Exalted, is in no need of any sincere counsel'.

Sincerity to God's Book means belief that it is God's own word, which He has revealed. Nothing of people's speech is akin to it; and no creature can produce anything similar to it. It also means giving due respect to it; showing humility as one recites it and making sure to pronounce it perfectly; rejecting any twisting of its meanings and refuting any argument that belittles it; accepting all that it says; understanding its rulings, information and metaphors; learning the facts it states; contemplating its wonders; implementing its definitive instructions; accepting its equivocation (*mutashābih*); learning what is general and peculiar of its statements and what abrogates earlier rulings; spreading knowledge of it and calling on people to do likewise.

Sincerity to God's Messenger means accepting the truth of his message and believing in all that he teaches; obeying him in whatever he bids or forbids; defending him during his lifetime and after he had passed away; remaining hostile to anyone who was or is hostile to him and befriending whoever supports him; giving due importance to our duties towards him; following his practice and Sunnah; advocating his message; implementing his law and rejecting any negative comment on it; learning its disciplines; studying its meaning; adopting a gentle approach in learning and teaching it; giving it due respect and importance; maintaining propriety when reading or studying it; refraining from saying anything about it that is not based on accurate information; respecting its scholars because of their learning; adopting his own moral values and good manners; loving the members of his household and his companions, and

disowning anyone who attributes any fabrication to him or criticizes any of his companions.

Sincerity to the leaders of the Muslims means helping them to pursue what is right; obeying them in this; counselling and gently reminding them of what they may overlook of what is right and their duties towards the Muslim community; not rebelling against them and encouraging people to obey them. Al-Khaṭṭābī adds that sincerity to them also includes praying behind them; joining them in jihad; paying zakat to them for distribution to its beneficiaries; rejecting armed rebellion against them when they appear to be unjust; counselling them not to be deceived by flattery; and praying for them to maintain the right path. All this applies to the rulers and others who are in authority to conduct the affairs of the Muslim community. Al-Khaṭṭābī adds: 'However, it may be interpreted that the "leaders of the Muslims" refers to religious scholars. Sincerity to these means accepting what they report; following their example in the implementation of religious rulings; and thinking well of them.'

Sincerity to the Muslims in general means guiding them to what serves their interests in this life and in the life to come; preventing harm being caused to them; teaching them what they need to know of their religion; assisting them to observe it by word and deed; covering up their faults; sparing them from whatever is adverse to them; ensuring what is of benefit to them; enjoining them to do what is right and to refrain from what is wrong, and making sure to do all this gently and sincerely; respecting their elderly and being kind and caring for their young; giving them gentle admonition; refraining from cheating or envying them; loving for them the good things that one loves for oneself and hating for them every evil one hates for oneself; defending their honour and property by word and deed; encouraging them to adopt all that we have mentioned of the aspects of sincerity; and supporting them in doing all that is undertaken in obedience of God. Among the early Muslims there were those who were so keen to give sincere counsel, even if this harmed their own interests.

Thus, we have summed up what scholars have said about sincerity. Ibn Baṭṭāl said: 'This hadith makes clear that sincerity is also called religion and Islam. Religion denotes action in the same way as it denotes words. Sincere counselling is an obligation which earns reward for the ones who undertake it, and when it is done by

some people, others are exempt from it. However, it is obligatory inasmuch as one can do it, provided that the one offering sincere counsel realizes that his counsel is accepted. If such a person fears that he may come to harm as a result of offering sincere counsel, he may abstain from it; but God knows best.'

[100–97]. (Dār al-Salām 0101) Abū Bakr ibn Abī Shaybah nar-rated: 'Abdullāh ibn Numayr and Abū Usāmah narrated; from Ismā'īl ibn Abī Khālīd; from Qays; from Jarīr. He said: **'I gave my pledge to God's Messenger (peace be upon him) to attend regularly to prayer, pay zakat and to be sincere to every Muslim'**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ تُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ فَيْسٍ، عَنْ جَرِيرٍ، قَالَ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

[101–98]. (Dār al-Salām 0102) Abū Bakr ibn Abī Shaybah, Zuhayr ibn Ḥarb and Ibn Numayr narrated: Sufyān narrated; from Ziyād ibn 'Ilāqah that he heard Jarīr ibn 'Abdullāh say: **'I pledged to the Prophet (peace be upon him) to be sincere to every Muslim'**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، تُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، سَمِعَ جَرِيرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: بَايَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ.

[102–99]. (Dār al-Salām 0103) Surayj ibn Yūnus and Ya'qūb al-Dawraqī narrated: Hushaym narrated; from Sayyār; from al-Sha'bī; from Jarīr: **'I pledged to the Prophet (peace be upon him) to listen and obey. He instructed me to add "in what I can" and to be sincere to every Muslim'**. Ya'qūb said in his report: 'Sayyār narrated'.⁶

حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالَا حَدَّثَنَا هُشَيْمٌ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ بَايَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فَلَقَّنَنِي «فِيمَا اسْتَطَعْتَ». وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. قَالَ يَعْقُوبُ فِي رِوَايَتِهِ قَالَ حَدَّثَنَا سَيَّارٌ.

Text Explanation

6. In this hadith Jarīr, a companion of the Prophet, mentions the terms of the pledge he gave to the Prophet, but states only prayer and zakat, because they are almost always stated together. They are the most important essentials of Islam after the declaration of belief in God's oneness and the Prophet's message. He does not mention fasting or any other duty because all these are included in the pledge 'to listen and obey'.

When Jarīr pledged to listen and obey, the Prophet instructed him to add 'in what I can'. This shows the Prophet's care for his followers since a person may sometimes be unable to fulfil what he has committed himself to do. Unless he restricts his commitment to what he is able to do, he may at times fall short of doing it, but God knows best.

One of Jarīr's characteristics is related to this hadith. It is mentioned with a sound chain of transmission by Abū al-Qāsim al-Ṭabarānī, and here is a summary of it: Jarīr instructed his servant to buy him a horse, and the servant bought one for 300 dirhams. He took the horse and its owner to Jarīr so he could pay him. Jarīr said to the seller: 'Your horse is worth more than 300 dirhams, will you sell it for 400?' The man said: 'This is your choice, Abū 'Abdullāh'. Jarīr said: 'But your horse is worth more, will you sell it for 500?' He continued to add 100 after another until the price was 800 dirhams, although the seller accepted every figure. Jarīr bought the horse at 800 dirhams. When he was questioned about this, he answered: 'I pledged to God's Messenger to be sincere to every Muslim', but God knows best.

Transmission

One of the chains of transmission in this chapter includes: Abū Bakr ibn Abī Shaybah narrated: 'Abdullāh ibn Numayr and Abū Usāmah narrated; from Ismā'īl ibn Abī Khālid; from Qays; from Jarīr. All reporters in this chain of transmission belonged to Kufah.

The last chain of transmission includes: Surayj ibn Yūnus and Ya'qūb al-Dawraqī narrated: Hushaym narrated; from Sayyār; from al-Sha'bī; from Jarīr. At the end of this version, Muslim says: 'Ya'qūb said in his report: "Sayyār narrated"'. This is a very interesting point since Hushaym is graded by Hadith scholars as 'misleading', and he

reports the hadith 'from Sayyār'. The rule is that when a misleading reporter says 'from so-and-so', his report is discarded, unless it is proved otherwise that he actually received the hadith from the one he mentions. Muslim reports this hadith from two of his teachers: Surayj and Ya'qūb. However, Surayj said: 'Hushaym narrated from Sayyār', but Ya'qūb said: 'Hushaym narrated; Sayyār narrated'. Thus Muslim highlights the difference between the way the hadith is reported by the two reporters, so as to make clear that his narration is both continuous and complete. To ensure this, he mentions both reports. This is another indication of his meticulous care and complete accuracy.

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- i. We may also interpret the meaning of the Arabic word *naṣīḥah* as 'sincere counsel'.
 - i. We normally translate *ḥalāl* as 'success' realizing that it is far from adequate in rendering the full meaning of the Arabic word, but this is one of the difficulties of translation.

CHAPTER 25

FAITH IS DIMINISHED BY INDULGING IN SIN; ITS NEGATION AT THE TIME OF COMMITTING SIN, SO AS TO SAY IT BECOMES IMPERFECT

[103–100]. (Dār al-Salām 0104) Ḥarmalah ibn Yaḥyā ibn ‘Abdullāh ibn ‘Imrān al-Tujībī narrated:ⁱ Ibn Wahb mentioned; Yūnus reported to me; from Ibn Shihāb who said: I heard Salamah ibn ‘Abd al-Raḥmān and Sa‘īd ibn al-Musayyib say: Abū Hurayrah said: ‘God’s Messenger (peace be upon him) said: “An adulterer is not a believer when he commits adultery; a thief is not a believer when he steals; a drunkard is not a believer when he drinks intoxicants”.’

Ibn Shihāb said: ‘Abd al-Malik ibn Abī Bakr ibn ‘Abd al-Raḥmān reported to me that Abū Bakr narrated the hadith in this form from Abū Hurayrah, but then said that Abū Hurayrah used to add to these: ‘A person is not a believer when he robs something of value, while people are looking on’.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عِمْرَانَ التَّجِيبِيُّ، أَنَّ أَبَا بَكْرٍ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولَانِ: قَالَ أَبُو هُرَيْرَةَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزِينِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ». قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا بَكْرٍ كَانَ يُحَدِّثُهُمْ هَؤُلَاءِ عَنْ أَبِي هُرَيْرَةَ ثُمَّ يَقُولُ: وَكَانَ أَبُو هُرَيْرَةَ يُلْحِقُ مَعَهُنَّ: «وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ». يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ.

[104–101]. (Dār al-Salām 0105) ‘Abd al-Malik ibn Shu‘ayb ibn al-Layth ibn Sa‘d narrated: my father narrated to me; from my grandfather who said: ‘Uqayl ibn Khālīd narrated to me saying: Ibn

Shihāb said: Abū Bakr ibn ‘Abd al-Raḥmān ibn al-Ḥārith ibn Hishām reported to me; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “An adulterer is not ...”. He narrated the hadith in full including the robbing, but without saying “something of value”.’

Ibn Shihāb said: Sa‘īd ibn al-Musayyib and Abū Salamah ibn ‘Abd al-Raḥmān narrated to me from Abū Hurayrah from the Prophet ... the same hadith as narrated by Abū Bakr except that it did not mention the robbing.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ بْنِ سَعْدٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ: قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزْنِي الزَّانِي»، وَاقْتَصَصَ الْحَدِيثَ بِمِثْلِهِ، يَذْكُرُ مَعَ ذِكْرِ النَّهْيَةِ وَلَمْ يَذْكُرْ ذَاتَ شَرَفٍ. قَالَ ابْنُ شِهَابٍ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ أَبِي بَكْرٍ هَذَا إِلَّا النَّهْيَةَ .

[105–102]. (Dār al-Salām 0106) Muhammad ibn Mihrān al-Rāzī narrated to me: ‘Isā ibn Yūnus reported to me; al-Awzā‘ī narrated; from al-Zuhrī; from Ibn al-Musayyib and from Abū Salamah and Abū Bakr ibn ‘Abd al-Raḥmān ibn al-Ḥārith ibn Hishām; from Abū Hurayrah; from the Prophet (peace be upon him) the same hadith as the one narrated by ‘Uqayl, from al-Zuhrī; from Abū Bakr ibn ‘Abd al-Raḥmān; from Abū Hurayrah. He mentions the robbing but does not describe it as something of value.

وَحَدَّثَنِي مُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ، قَالَ: أَخْبَرَنِي عَيْسَى بْنُ يُونُسَ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ وَأَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ. وَذَكَرَ النَّهْيَةَ وَلَمْ يَقُلْ ذَاتَ شَرَفٍ .

[000–000]. (Dār al-Salām 0107) Ḥasan ibn ‘Alī al-Ḥulwānī narrated to me: Ya‘qūb ibn Ibrāhīm narrated; ‘Abd al-Azīz ibn al-Muṭṭalib narrated; from Ṣafwān ibn Sulaym; from ‘Aṭā’ ibn Yasār, Maymūnah’s *mawla*, and Ḥumayd ibn ‘Abd al-Raḥmān; from Abū Hurayrah; from the Prophet [H]. Also Muhammad ibn Rāfi‘

narrated: ‘Abd al-Razzāq narrated; Ma‘mar ibn Hammām ibn Munabbih reported from Abū Hurayrah; **from the Prophet.**

وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، مَوْلَى مَيْمُونَةَ، وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[106–103]. (Dār al-Salām 0108) Qutaybah ibn Sa‘īd narrated: ‘Abd al-‘Azīz (meaning al-Darāwardī) narrated; from al-‘Alā’ ibn ‘Abd al-Rahmān; from his father; from Abū Hurayrah; from the Prophet: All these narrated the same hadith as al-Zuhri, except that al-‘Alā’ and Ṣafwān ibn Sulaym do not include in their narration, ‘Which people normally appreciate’. Hammām’s narration mentions ‘**While believers are looking on, and he is a believer as he robs it**’. He further adds: ‘None of you is a believer when he unlawfully appropriates something. Therefore, beware! Beware’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ هَؤُلَاءِ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ غَيْرَ أَنَّ الْعَلَاءَ وَصَفْوَانَ بْنَ سُلَيْمٍ لَيْسَ فِي حَدِيثِهِمَا: «يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ». وَفِي حَدِيثِ هَمَّامٍ: «يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَعْيُنَهُمْ فِيهَا وَهُوَ «حِينَ يَنْتَهَبُهَا مُؤْمِنٌ». وَزَادَ: «وَلَا يَغْلُ أَحَدُكُمْ حِينَ يَغْلُ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ، إِيَّاكُمْ».

[107–104]. (Dār al-Salām 0109) Muhammad ibn al-Muthannā narrated to me.ⁱ Ibn Abī ‘Adī narrated; from Shu‘bah; from Sulaymān; from Dhakwān; from Abū Hurayrah: ‘**The Prophet (peace be upon him) said: “An adulterer is not a believer when he commits adultery; a person is not a believer when he steals; a person is not a believer when he drinks intoxicants. Yet repentance is available [to all]”.**

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ

[108–105]. (Dār al-Salām 0110) Muhammad ibn Rāfi‘ narrated to me: ‘Abd al-Razzāq narrated; Sufyān reported; from al-A‘mash; from Dhakwān; from Abū Hurayrah; from the Prophet: **‘An adulterer ...’, the same as Shu‘bah’s narration.**⁷

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ ذُكْوَانَ، عَنْ أَبِي هُرَيْرَةَ، رَفَعَهُ
قَالَ: «لَا يَزْنِي الزَّانِي». ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ شُعْبَةَ

Text Explanation

7. The Prophet is quoted as saying: ‘An adulterer is not a believer when he commits adultery; a thief is not a believer when he steals; a drunkard is not a believer when he drinks intoxicants’. In another version: ‘None of you is a believer when he unlawfully appropriates something’. And yet in another: ‘Yet repentance is available to all’. Scholars differ as to the meaning of this hadith. The correct view stated by scrupulous scholars is that a person who commits any such sinful action does not do so when he is in a state of complete faith. Thus it is a case of negating the existence of something when the intention is to negate its full, complete or perfect meaning. It is like saying: ‘Nothing is knowledge except what is useful’, or ‘Nothing is property except camels’, or ‘There is no life except the life hereafter’. We interpret it in this way because of the hadith narrated by Abū Dharr and others, quoting the Prophet: ‘Whoever says, “There is no deity other than God” will be admitted into Heaven, even if he commits adultery and steals’. Moreover, ‘Ubādah ibn al-Ṣāmit reported an oft-narrated hadith stating the Anṣār’s pledge, whereby they committed themselves not to ‘steal, commit adultery or indulge in disobedience of God ...’. The Prophet said to them: ‘Whoever of you honours his pledges, God will give him his reward, and whoever commits any such thing and is punished for it in this present life, he has atoned for it, but anyone who commits something but is not punished, his case is determined by God: He may pardon him if He so wills, or He may punish him if He so wills’. These two hadiths and similar ones in authentic anthologies, and God’s own statement: *‘For a certainty, God does not forgive that partners are associated with Him. He*

forgives any lesser sin to whomever He wills', (4: 48) are the basis of this view. Indeed, the people of the truth, i.e. Islam, are unanimous that adulterers, thieves, murderers, and those who commit grave sins, other than associating partners with God, are not considered unbelievers as a result of their sins. They are believers but their faith is deficient. If they repent and desist, their punishment is waived, but if they die persisting in their grave sins, they are left to God to determine their fate: He may wish to admit them to Heaven directly or He may punish them first then admit them into Heaven.

All this evidence makes it necessary to interpret this hadith and similar ones as we have done. Moreover, such interpretation is perfectly admissible from a linguistic point of view, and is frequently used. When two hadiths appear to be at variance, we must reconcile them, and this is a case where reconciliation is necessary; this is what we have actually done. Some scholars interpret this hadith as referring to a person who does any of these sins considering it lawful, despite the fact that he is aware that Islam forbids it. Al-Ḥasan and Abū Ja'far Muhammad ibn Jarīr al-Ṭabarī said: 'The hadith means that such a person is deprived of the good name which applies to God's devout servants, the believers, and given instead a bad name, such as "thief", "adulterer", "transgressor", etc.'. Ibn 'Abbās is reported to have said that the hadith means that God removes from him the light of faith; another hadith also mentions this. Al-Muhallab said: 'Such a person is deprived of insight into obeying God'. Al-Zuhri, on the other hand, said that 'this hadith and similar ones should be accepted fully and taken as they are, without trying to fathom their meaning. We certainly do not know their meaning'. He is also quoted as saying: 'Take them as they were taken by your predecessors'.

Other views are expressed on the meaning of this hadith, but some of them are clearly wrong. Therefore, I have left them out. What I have mentioned of scholarly views are all possible, but the correct view is the one I mentioned first, but God knows best.

The Prophet describes what is robbed as 'something of value', meaning that it is clearly valuable and that people look at it with appreciation or admiration. The Prophet also clearly warns against unlawfully appropriating something to which one has no claim.

However, the Prophet makes clear that repentance is available to all. All scholars agree that repentance is accepted as long as it is

offered before one is in the throes of death, as is clearly stated by the Prophet. To be accepted, repentance must meet three essential conditions: to quit the sin one is repenting, to regret having committed it, and to resolve not to do it again. If one genuinely repents a sin but nevertheless repeats it, his first repentance is not invalidated. If a person repents one sin while he is involved in another, his repentance is valid. This is the view of the people of the truth, but the Mu‘tazilah disagree on both points, and God knows best.

Qāḍī ‘Iyāḍ said: ‘Some scholars suggest that this hadith refers to all types of sinful action and warns against them. The mention of adultery refers to all types of unlawful desires, while theft refers to wealth and taking things unlawfully. Drinking refers to all that turns people away from God and makes them neglectful of their duties towards Him. Robbing refers to treating people badly, disrespecting them and being unashamed of doing wrong, in addition to enriching oneself unlawfully, but God knows best.’

Transmissionⁱ

This hadith raises a question of transmission as one version of it adds that Abū Hurayrah used to add to these: ‘A person is not a believer when he robs something of value, which people normally appreciate’. Reported in this way, it appears that the addition was Abū Hurayrah’s words. However, another version makes it clear that this was also the Prophet’s own wording. Shaykh Abū ‘Amr ibn al-Ṣalāḥ wrote something fine on this point. He said:

In his *al-Musnad al-Mustakbraj* ‘*alā Ṣaḥīḥ Muslim*, Abū Nu‘aym al-Aṣbahānī relates this hadith as narrated by Hammām ibn Munabbih. This version includes: ‘By Him who holds my soul in His hand, none of you robs ...’. This is clear in attributing this part of the hadith to the Prophet himself. Abū Nu‘aym entered this hadith although he would not have needed it because al-Bukhārī relates it as narrated by al-Layth with the same chain of transmission given by Muslim, stating the hadith in full including the robbing, but without describing

what is robbed as being ‘something of value’. Abū Nu‘aym did not feel this as sufficient proof that the reference to robbing was the Prophet’s own words. It might have been suggested that it was simply added by some transmitter, by way of explanation. Such a suggestion could be made on the basis of the fact that in some versions, the first statement is followed by the words: ‘Abū Hurayrah used to add to these’ before mentioning the case of robbing. What Abū Nu‘aym relates leaves no room for making such a suggestion. This means that when Abū Bakr ibn ‘Abd al-Raḥmān said: ‘Abū Hurayrah used to add to these’, he meant that Abū Hurayrah’s addition was quoting the Prophet, not his own addition. It appears that Abū Bakr specified this because he learnt that some other reporters did not include it. This is evidenced by Muslim relating the hadith as narrated by Yūnus and ‘Uqayl from Ibn Shihāb, from Abū Salamah and Ibn al-Musayyib, from Abū Hurayrah without mentioning the robbing. Then ‘Uqayl’s report makes clear that Ibn Shihāb reports the mention of the robbing as reported by Abū Bakr ibn ‘Abd al-Raḥmān himself, and by Yūnus’s report from ‘Abd al-Malik ibn Abū Bakr from his father. This suggests that he heard the hadith from Abū Bakr’s son reporting from his father and he later heard the same from Abū Bakr himself.

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- i. Abū Salamah’s and Sa‘īd ibn al-Musayyib’s version is related by al-Bukhārī, 5578, while Abū Bakr’s version is related by al-Bukhārī, 2475 and 2776; Ibn Mājah, 3936.
 - i. Related by al-Bukhārī, 6425; al-Nasā’ī, 4886.
 - i. The subsequent discussion occurs in the original in the middle of the explanation of the hadith, as it deals with a portion of the text. It has been delayed so as to give all that al-Nawawī says of the explanation of the text and to allow this portion to stand alone, as it highlights a very interesting point of transmission.

CHAPTER 26

A HYPOCRITE'S CHARACTERISTICS

[109–106]. (Dār al-Salām 0111) Abū Bakr ibn Abī Shaybah narrated:ⁱ ‘Abdullāh ibn Numayr narrated [H]. Ibn Numayr narrated: my father narrated; al-A‘mash narrated [H]. Also Zuhayr ibn Ḥarb narrated to me: Wakī‘ narrated; Sufyān narrated; from al-A‘mash; from ‘Abdullāh ibn Murrah; from Masrūq; from ‘Abdullāh ibn ‘Amr: ‘God’s Messenger (peace be upon him) said: “Four qualities: whoever combines them is a total hypocrite, and whoever has one of them has a quality of hypocrisy unless he abandons it: when he speaks, he lies; when he gives a pledge, he is treacherous; when he promises, he reneges, and when he quarrels, he resorts to falsehood”.’ However, in Sufyān’s report: ‘Whoever has one of them has a characteristic of hypocrisy’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ». غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: «وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ

[110–107]. (Dār al-Salām 0112) Yaḥyā ibn Ayyūb and Qutaybah ibn Sa‘īd narrated,ⁱ but the text is Yaḥyā’s, they said: Ismā‘īl ibn Ja‘far narrated; Abū Suhayl Nāfi‘ ibn Mālik ibn Abī ‘Āmir; from his father, from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “The mark of a hypocrite consists of three characteristics: when he speaks, he lies; when he promises, he reneges; and when he is placed in trust, he betrays”.’

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، - وَاللَّفْظُ لِيَحْيَى - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي أَبُو سُهَيْلٍ، نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّمِّنَ خَانَ».

[111-108]. (Dār al-Salām 0113) Abū Bakr ibn Ishāq narrated; Ibn Abī Maryam reported; Muhammad ibn Ja‘far reported; al-‘Alā’ ibn ‘Abd al-Raḥmān ibn Ya‘qūb, al-Ḥuraqah’s *mawla*, reported to me; from his father; from Abū Hurayrah: ‘God’s Messenger said: “Among the marks of a hypocrite are three [characteristics]: when he speaks, he lies; when he promises, he reneges; and when he is placed in a position of trust, he betrays”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ، أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، مَوْلَى الْحَرَقَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مِنْ عَلَامَاتِ الْمُنَافِقِ ثَلَاثَةٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّمِّنَ خَانَ».

[112-109]. (Dār al-Salām 0114) ‘Uqbah ibn Mukram al-‘Ammī narrated: Yaḥyā ibn Muhammad ibn Qays Abū Zukayr narrated, saying: I heard al-‘Alā’ ibn ‘Abd al-Raḥmān narrating with this chain of transmission. He said: ‘The mark of a hypocrite consists of three [characteristics], even though he fasts, prays and claims to be a Muslim’.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ قَيْسٍ أَبُو زَكِيٍّ، قَالَ سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَنِ، يُحَدِّثُ بِهَذَا الْإِسْنَادِ، وَقَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ، وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

[113-110]. (Dār al-Salām 0115) Abū Naṣr al-Tammār and ‘Abd al-A‘lā ibn Ḥammād al-Nursī narrated: Ḥammād ibn Salamah narrated; from Dāwūd ibn Abī Hind; from Sa‘īd ibn al-Musay-yib; from Abū Hurayrah reporting the same hadith as the one narrated by Yaḥyā ibn Muhammad from al-‘Alā’, but adding, ‘even though he fasts, prays and claims to be a Muslim’.⁸

وَحَدَّثَنِي أَبُو نَصْرِ التَّمَارُ، وَعَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، قَالََا حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ،

Text Explanation

8. A number of scholars consider this hadith problematic, because some of these characteristics may be true of a Muslim who truly believes in Islam and has no doubt about it. Scholars are unanimous that a person who is a believer at heart and confirms his belief verbally, yet does such actions is not considered an unbeliever. Nor is he a hypocrite who remains in Hell. Prophet Joseph's brothers displayed these characteristics, as did some of the early Muslims and some scholars. Although there is no problem with this hadith, scholars do express different views about its meaning. The majority, including highly eminent ones, say that these are characteristics of hypocrisy, and whoever displays such characteristics is similar to the hypocrite insofar as these are true of him. He adopts their manners, and in essence, hypocrisy means giving an appearance that is contrary to what one harbours. This is certainly true of one who has these characteristics. His hypocrisy is in respect of his dealing with the one whom he speaks to, promises, or the one from whom he accepts something in trust, but he lies, breaks his promise and neglects his trust. He is not a hypocrite in respect of Islam, meaning that he pretends to be a Muslim when he is not. The Prophet does not mean that such a person is like those hypocrites who are destined to the lowest rank in Hell.

The Prophet's description of the one who combines all these characteristics as a 'total hypocrite' means that he is greatly similar to the hypocrite in matters of faith and religion because of these characteristics. Some scholars say this is true in the case of the one who often demonstrates such qualities. The one who is rarely guilty of such actions is not meant here.

This is the meaning given to this hadith by scholars. Imam al-Tirmidhī attributes it to scholars generally. He said: 'According to scholars, this relates to hypocritical action'.

A number of scholars said: The hadith refers to hypocrites at the time of the Prophet who spoke about being believers but who were lying. When entrusted with faith, they betrayed that trust. They gave

promises concerning their faith and readiness to support it but were untrue to these promises, resorting instead to falsehood in their quarrels. This view is expressed by Sa'īd ibn Jubayr and 'Aṭā' ibn Abī Rabāh. Al-Ḥasan al-Baṣrī also adopted it after having been of a different view. It is also attributed to Ibn 'Abbās and Ibn 'Umar, who both report it from the Prophet. Qāḍī 'Iyāḍ said: 'It is to this view that most of our scholars lean'.

Al-Khaṭṭābī mentions a different view, saying that the hadith is meant as a warning to Muslims against adopting such characteristics because they may lead them to complete hypocrisy. Al-Khaṭṭābī also quotes other scholars who say that the hadith referred to a particular person who was a hypocrite. The Prophet did not confront people with total rejection, saying of any person that he was a hypocrite. He would only make an implicit reference, just like he would refer to an action and say: 'Why do some people do this or that', but God knows best.

In the first version of this hadith the Prophet speaks of 'four qualities' and says that whoever combines them is a total hypocrite, while in the other version he says that three characteristics are the mark of a hypocrite. There is no contradiction between the two, a thing may have certain marks and each one of them proves its existence. Yet the mark may be one thing or several things, but God knows best.

Speaking of the marks of hypocrisy, the Prophet says: 'when he gives a pledge, he is treacherous'. This is included in the other characteristic, 'when he is placed in a position of trust, he betrays'. The other quality the Prophet mentions is that of resorting to falsehood when quarrelling. The quarrel makes him deviate from the truth and resort to lying and false assertions. The Prophet uses the terms 'qualities' and 'characteristics', which are meant in the same way.

Transmission

The chains of transmission of the different versions of this hadith include al-'Alā' ibn 'Abd al-Raḥmān, a *mawlā* of al-Ḥuraqah, which is a branch of the Juhaynah tribe. *Mawlā* refers to someone who was a slave but was then freed and who remained loyal to his former

master and his tribe. Also, ‘Uqbah ibn Mukram al-‘Ammī is quoted, who belonged to al-‘Amm, a branch of the Tamīm tribe. The chain includes Abū Naṣr al-Tammār, whose name is ‘Abd al-Malik ibn ‘Abd al-‘Azīz ibn al-Ḥārith, who was the nephew of Bishr ibn al-Ḥārith and was famous for his piety. Muhammad ibn Sa‘d says that Abū Naṣr was from Nasā in Khurāsān, but moved to Baghdad where he became a merchant selling dates and other articles. Hence, he was called al-Tammār, denoting his business was in dates. He was a virtuous and pious man, but God knows best.

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- i. Related by al-Bukhārī, 34, 2327, and 3007; Abū Dāwūd, 4688; al-Tirmidhī, 2632.
 - i. Related by al-Bukhārī, 33, 2536, 2598 and 5744; al-Tirmidhī, 2631; al-Nasā‘ī, 5036.

CHAPTER 27

THE STATUS OF ONE WHO SAYS TO HIS MUSLIM BROTHER: YOU ARE AN UNBELIEVER

[114–111]. (Dār al-Salām 0116) Abū Bakr ibn Abī Shaybah narrated: Muhammad ibn Bishr and ‘Abdullāh ibn Numayr narrated; ‘Ubaydillāh ibn ‘Umar narrated; from Nāfi‘; from Ibn ‘Umar that the Prophet said: **‘If a man calls his brother an unbeliever, this applies to one of them’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ،
«عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا

[115–000]. (Dār al-Salām 0117) Yaḥyā ibn Yaḥyā al-Tamīmī, Yaḥyā ibn Ayyūb, Qutaybah ibn Sa‘īd and ‘Alī ibn Ḥujr narrated; all from Ismā‘īl ibn Ja‘far; from ‘Abdullāh ibn Dīnār that he heard Ibn ‘Umar say: **‘God’s Messenger (peace be upon him) said: “Whoever says to his brother, ‘You, unbeliever’, then it applies to one of them: it is either as he said, or it rebounds on him”.**⁹

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَيَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ
جَعْفَرٍ، قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا امْرِئٍ قَالَ لِأَخِيهِ يَا كَافِرٌ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلَّا
رَجَعَتْ عَلَيْهِ

Text Explanation

9. Some scholars consider this hadith problematic, as its apparent meaning is not intended because the right view is that a Muslim is

not labelled an unbeliever for committing major sins, such as murder and adultery. When he does not consider the Islamic faith to be false, the same applies to calling his brother an unbeliever. Therefore, several explanations of this hadith are given. The first is that it applies to one who considers this legitimate. Such a person is an unbeliever as a result. This is the meaning of 'it rebounds on him', meaning the word 'unbeliever' rebounds on him. The second explanation is that what rebounds on him is his abuse of his brother and his sinful action of calling him an unbeliever. The third applies to the Khawārij, who considered other Muslims unbelievers. This explanation is quoted by *Qāḍī* 'Iyāḍ from Imam Mālik ibn Anas, but it is questionable because the correct view agreed by the majority of eminent scholars is that the Khawārij are not unbelievers like the followers of other deviant creeds. The fourth is that his action will eventually lead him to disbelief, as it is said that sins pave the way to disbelief: whoever indulges in them may end up in such a woeful state of disbelief. This is endorsed in a version related by Abū 'Awānah al-Isfarāyīnī in his book *al-Mukharraj 'alā Ṣaḥīḥ Muslim*: 'It is either as he said it or he himself gets the rebound of disbelief'. In another report: 'If one says to one's brother "You, unbeliever", disbelief inevitably applies to one of them'. The fifth is that what rebounds on him is his action of calling another believer an unbeliever. In other words, what rebounds is not disbelief itself but the accusation of disbelief levelled at a believer. It is as if he describes himself as an unbeliever by describing someone like himself as such, or because he gave such a description to one who is considered unbeliever only by unbelievers who reject the Islamic faith, but God knows best.

The Prophet says that whoever knowingly claims to belong to other than his own father disbelieves. This is given two interpretations: one is that it applies to a person who considers this lawful. The other is that this is a denial of God's blessings and his duties towards God and towards his father. It is not meant as the denial that takes a person out of the fold of Islam. On a different occasion the Prophet spoke of women 'disbelieving', and he meant that they deny the rights of their own husbands and their duties towards them. The Prophet makes this conditional on the person claiming that someone other than his father is his father, being fully aware of his true father's identity. This condition is necessary

because an action is considered sinful if the one who does it knows that it is a sin.

The Prophet also says: 'Whoever claims what does not belong to him does not belong to us'. Scholars say that this means such a person does not follow our way. It is just like someone who says to his own son: 'You do not belong to me'. The Prophet tells such a person to 'take his position in Hell'. This means that his right place is in Hell and this is where he should be. Alternatively, this is a supplication stated in the imperative, which is the weightier view. It means that this is his punishment, and it may be administered or he may be pardoned. He may, alternatively, be guided to repent his deed, and it would be wiped off. This hadith makes it clear that it is forbidden to claim anything that does not belong to one, whether it belongs to someone else or not. It is even unlawful to take something that is given to one by a judge in court if one knows that it is not one's own, and God knows best. The Prophet further says: 'Whoever calls a person an unbeliever, or says [to him]: "You, enemy of God", when he is not so, it shall rebound on him'. The Prophet makes clear that this applies only when the claim is false.

Transmission

Ibn Buraydah mentioned in the chain of transmission is 'Abdullāh ibn Buraydah ibn al-Ḥuṣayb al-Aslamī and not his brother, Sulaymān. Both are graded as reliable and they belonged to the Tābi'īn generation as they were twins born during the reign of 'Umar ibn al-Khaṭṭāb. Both Ibn Buraydah and Yaḥyā ibn Ya'mar were mentioned in the first chain of transmission in the Book of Faith. Abū al-Aswad al-Du'alī was called Zālim ibn 'Amr, according to the best known view. But other reports give his name differently, suggesting that he is 'Amr ibn Zālim, or 'Uthmān ibn 'Amr, or 'Amr ibn Sufyān. He lived in Basrah and was its main judge. He belonged to the Tābi'īn and was known to be wise, he also established the academic discipline of Arabic grammar. Thus, this chain of transmission features three Tābi'īn reporting from one another: Ibn Buraydah, Yaḥyā and Abū al-Aswad. Abū Dharr was a well known companion of the Prophet, and the best known report gives his name as Jundab ibn Janādah, but another suggestion gives his name as

Burayr. His mother was Ramlah bint al-Waqī‘ah. He was the fourth or fifth person to embrace Islam.



CHAPTER 28

THE STATUS OF ONE WHO KNOWINGLY DISSOCIATES HIMSELF FROM HIS FATHER

[116–112]. (Dār al-Salām 0118) Zuhayr ibn Ḥarb narrated to me:ⁱ ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated; my father narrated; Ḥusayn al-Mu‘allim narrated; from Ibn Buraydah; from Yaḥyā ibn Ya‘mar; that Abū al-Aswad narrated to him from Abū Dharr that he heard God’s Messenger (peace be upon him) say: **‘Whoever knowingly claims to belong to other than his own father is an unbeliever. Whoever claims what does not belong to him does not belong to us; let such take his position in Hell. Whoever calls a person an unbeliever, or says [to him]: “You, enemy of God”, when he is not so, it shall rebound on him’.**

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا أَبِي، حَدَّثَنَا حُسَيْنُ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، أَنَّ أَبَا الْأَسْوَدِ، حَدَّثَهُ عَنْ أَبِي ذَرٍّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لغيرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ، وَمَنْ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلَيَتَبَوَّأَنَّ مَقْعَدَهُ مِنَ النَّارِ. «وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ أَوْ قَالَ عَدُوَّ اللَّهِ، وَلَيْسَ كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ

[117–113]. (Dār al-Salām 0119) Hārūn ibn Sa‘īd al-Aylī narrated to me:ⁱ Ibn Wahb narrated; ‘Amr reported to me; from Ja‘far ibn Rabī‘ah; from ‘Irāk ibn Mālīk; that he heard Abū Hurayrah say: **‘God’s Messenger (peace be upon him) said: “Do not disclaim your fathers; to disclaim one’s father is disbelief”’.**

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَرَعَّبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ

[118–114]. (Dār al-Salām 0120) ‘Amr al-Nāqid narrated to me:ⁱⁱ Hushaym ibn Bashīr narrated; Khālīd reported; from Abū ‘Uthmān who said: ‘When Ziyād was claimed, I met Abū Bakrah and said to him: “What is this that you have done? I heard Sa’d ibn Abī Waqqāṣ say: ‘I heard with my ears God’s Messenger say: “Whoever claims under Islam to be the son of someone other than his own father, knowing that he is not his father, will be forbidden entry into Heaven”.’” Abū Bakrah said: “I also heard God’s Messenger (peace be upon him) say it”.’

حَدَّثَنِي عَمْرُو النَّاقِدُ، حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، أَخْبَرَنَا خَالِدٌ، عَنْ أَبِي عُثْمَانَ، قَالَ: لَمَّا ادَّعَى زِيَادٌ لَقِيتُ أَبَا بَكْرَةَ فَقُلْتُ لَهُ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعَ أَذْنَايَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ «مَنْ ادَّعَى أَبَا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[119–115]. (Dār al-Salām 0121) Abū Bakr ibn Abī Shaybah narrated: Yaḥyā ibn Zakariyyā’ ibn Abī Zā’idah and Abū Mu‘āwiyah narrated; from ‘Āṣim; from Abū ‘Uthmān; from Sa’d and Abū Bakrah, both of them said: ‘I heard with my ears and perfectly understood Muhammad (peace be upon him) as he said: “Whoever claims [descent] from someone other than his father, knowing that he is not his father, will be forbidden entry into Heaven”.’¹⁰

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّاءَ بْنِ أَبِي زَائِدَةَ، وَأَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ وَأَبِي بَكْرَةَ، كِلَاهُمَا يَقُولُ سَمِعْتُهُ أَذْنَايَ وَوَعَاهُ قَلْبِي مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ ادَّعَى إِلَى غَيْرِ «أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

Text Explanation

10. The first of these hadiths has already been explained in the previous chapter and warns against disclaiming one’s own father, while the second tells us that whoever knowingly claims to be the son of someone other than his own father will be forbidden entry into Heaven. The statement, ‘will be forbidden entry into Heaven’,

may be explained in two ways, as has already been stated in similar cases. The first is that it applies to one who does this considering it to be perfectly lawful. The second is that entry into Heaven will be forbidden him when those who have gained admission into Heaven enter it. Subsequently, he is either punished and enters it after serving his punishment, or God may pardon him.

The second hadith mentions the case of Ziyād, who was Abū Bakrah's half brother as they belonged to the same mother. Ziyād was known as Ziyād ibn Abī Sufyān, but is also referred to as Ziyād, son of his father, or son of his mother. He was formerly known as Ziyād ibn 'Ubayd al-Thaqafī, but later was claimed by Mu'āwiyah ibn Abī Sufyān as his own brother, claiming that he was the son of his own father, Abū Sufyān. He became a close associate of Mu'āwiyah after he had been with 'Alī ibn Abī Ṭālib. Hence, Abū 'Uthmān said to Abū Bakrah disapprovingly: 'What is this you have done?'

Abū Bakrah in fact disapproved of what was done, and he boycotted Ziyād, swearing that he would never talk to him. Most probably Abū 'Uthmān had not learnt of Abū Bakrah's disapproval when he questioned him. Or he might have meant: 'What is this that your brother has done? It is something that incurs stiff punishment, as the Prophet said that whoever does such will be forbidden entry into Heaven'.

Transmission

Abū 'Uthmān mentioned in the chain of transmission was 'Abd al-Raḥmān ibn Mull, who was mentioned in the Introduction. Abū Bakrah's name was Nufay' ibn al-Ḥārith ibn Kaladah, and his and Ziyād's mother was Sumayyah, a slave woman belonging to al-Ḥārith ibn Kaladah. He was nicknamed Abū Bakrah because he lowered himself from Taif Fort by the use of a reel. He died in Basrah in 51 or 52 AH (671 CE), but God knows best.



- i. Related by al-Bukhārī, 3317 and 5698. Although this hadith is entered in the next chapter, we have placed it here because its explanation is joined to the other two hadiths in this chapter.
- i. Related by al-Bukhārī, 6386.
- ii. Related by al-Bukhārī, 4326 and 6766; Abū Dāwūd, 5113; Ibn Mājah, 2610.

CHAPTER 29

ON THE PROPHET'S WORDS: TO REVILE A MUSLIM IS TRANSGRESSION AND TO FIGHT HIM IS DISBELIEF

[120–116]. (Dār al-Salām 0122) Muhammad ibn Bakkār ibn al-Rayyān and ‘Awn ibn Sallām narrated:ⁱ both said: Muhammad ibn Ṭalḥah narrated [H]. Muhammad ibn al-Muthannā narrated: ‘Abd al-Raḥmān ibn Maḥdī narrated; Sufyān narrated [H]. Also Muhammad ibn al-Muthannā narrated: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; all of them from Zubayd; from Abū Wā’il; from ‘Abdullāh ibn Mas‘ūd: ‘God’s Messenger (peace be upon him) said: “To revile a Muslim is transgression and to fight him is disbelief”.’ Zubayd said: I said to Abū Wā’il: ‘Was it you that heard ‘Abdullāh reporting it from God’s Messenger (peace be upon him)?’ He said: ‘Yes’.

Shu‘bah’s narration does not include what Zubayd said to Abū Wā’il.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرَّيَّانِ، وَعَوْنُ بْنُ سَلَامٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ: كُلُّهُمْ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ زُبَيْدٌ: فَقُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ. وَلَيْسَ فِي حَدِيثِ شُعْبَةَ قَوْلُ زُبَيْدٍ لِأَبِي وَائِلٍ.

[000–117]. (Dār al-Salām 0123) Abū Bakr ibn Shaybah and Ibn al-Muthannā narrated:¹¹ from Muhammad ibn Ja‘far; from Shu‘bah; from Maṣṣūr [H]. Also Ibn Numayr narrated: ‘Affān narrated; from

Shu‘bah; from al-A‘mash; both from Abū Wā’il; from ‘Abdullāh; from the Prophet: **the same**.ⁱ

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ،
حَدَّثَنَا عَفَّانُ، حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، كِلَاهُمَا عَنْ أَبِي وَإِثْلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
بِمِثْلِهِ.

Text Explanation

11. Linguistically speaking, to revile means to speak abusively of someone in a way that puts him to shame in society. From the Islamic point of view, transgression means to abandon obedience. The hadith means that unwarranted reviling of a Muslim is forbidden, according to the unanimous verdict of the Muslim community. Whoever does so is a transgressor, as the Prophet makes clear. To fight him without justification does not take a person out of the religion of Islam unless one considers this lawful, as we have already stated more than once. Therefore, the hadith is explained in various ways: 1) It applies to one who considers it lawful; 2) it means a denial of God’s bounty and the brotherhood of Islam, not a denial of Islam altogether; 3) it eventually leads to disbelief; and 4) it is akin to what unbelievers do; but God knows best.

For a Muslim to fight another Muslim appears to mean normal fighting. *Qādī ‘Iyād*, however, says that it may mean physical hitting and pushing, but God knows best.

Transmission

The chain of transmission includes Muhammad ibn Bakkār ibn al-Rayyān and Zubayd, who is Zubayd ibn al-Ḥārith al-Yāmī, or al-Iyāmī, who is the only one mentioned in the two *Ṣaḥīḥ* anthologies with this name and affiliation. The chain of transmission also includes Abū Wā’il, whose name is Shaqīq ibn Salamah.

The chain of transmission of the first version of this hadith includes three different routes meeting at Zubayd. This is how the hadith is reported in several original copies, but in some copies

accepted by Shaykh Abū ‘Amr ibn al-Ṣalāḥ it is given in two routes, omitting the one of Muhammad ibn al-Muthannā from Ibn Mahdī from Sufyān.



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- i. Related by al-Bukhārī, 48; al-Tirmidhī, 1983 and 2635; al-Nasā’ī, 4120 and 4121.
 - i. Related by al-Bukhārī, 6044 and 7076; al-Nasā’ī, 4120, 4122, 4223 and 4224; Ibn Mājah, 69.

CHAPTER 30

THE PROPHET'S WARNING: 'DO NOT RELAPSE INTO DISBELIEF AFTER I AM GONE, STRIKING EACH OTHER'S NECKS'

[121–118]. (Dār al-Salām 0124) Abū Bakr ibn Abī Shaybah, Muhammad ibn al-Muthannā and Ibn Bashshār narrated:ⁱ all of them from Muhammad ibn Ja‘far; from Shu‘bah [H] Also ‘Ubaydillāh ibn Mu‘ādh narrated [his text]; my father narrated; Shu‘bah narrated; from ‘Alī ibn Mudrik: he heard Abū Zur‘ah narrating from his grandfather Jarīr: ‘The Prophet said during his farewell pilgrimage: “Tell people to listen”, then he said: “Do not relapse into disbelief after I am gone, striking each other’s necks”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى، وَ ابْنُ، بِشَّارٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ ح. وَ حَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، سَمِعَ أَبَا زُرْعَةَ، يُحَدِّثُ عَنْ
جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ «اسْتَنْصِتِ النَّاسَ». ثُمَّ قَالَ: «لَا تَرْجِعُوا
بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[000–119]. (Dār al-Salām 0125) ‘Ubaydillāh ibn Mu‘ādh nar-rated:ⁱⁱ my father narrated; Shu‘bah narrated; from Wāqid ibn Muhammad; from his father; from Ibn ‘Umar; from the Prophet (peace be upon him): the same.

وَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

[122–120]. (Dār al-Salām 0126) Abū Bakr ibn Abī Shaybah and Abū Bakr ibn Khallād al-Bāhilī narrated: Muhammad ibn Ja‘far narrated;

Shu‘bah narrated; from Wāqid ibn Muhammad ibn Zayd that he heard his father narrating from ‘Abdullāh ibn ‘Umar; from the Prophet (peace be upon him) that he said in his farewell pilgrimage: ‘How is it with you! (or he said: Woe to you): Do not relapse into disbelief after I am gone, striking each other’s necks’.

وَحَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي حَجَّةِ «الْوَدَاعِ»: «وَيُحَكِّمُ - أَوْ قَالَ وَيَلْكُمُ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُم رِقَابَ بَعْضٍ

[000-000]. (Dār al-Salām 0127) Ḥarmalah ibn Yaḥyā narrated to me: ‘Abdullāh ibn Wahb reported: ‘Umar ibn Muhammad narrated to me; that his father narrated to him from Ibn ‘Umar; from the Prophet: the same as the hadith reported by Shu‘bah from Wāqid.¹²

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ، أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ شُعْبَةَ عَنْ وَاقِدٍ.

Text Explanation

12. Seven different views are given in explaining this hadith: 1) A person who believes that such unjustified action is lawful is an unbeliever; 2) it represents a denial of God’s favour and the duties imposed by Islam; 3) it moves a person closer towards disbelief and leads him there; 4) this action is the same as that of disbelievers; 5) it means unbelief, which renders the hadith as advising us not to disbelieve but to remain believers; 6) this view is stated by al-Khaṭṭābī and others, suggesting that the word used by the Prophet to indicate ‘unbelievers’ means ‘wearing one’s personal armament’; and 7) al-Khaṭṭābī says: ‘The hadith means: Do not accuse one another of disbelief so as to legitimize fighting one another’. The view that is closest to the hadith’s intent is the fourth; this is also the view of Qāḍī ‘Iyāḍ.

Literally translated, the Prophet’s words, ‘after I am gone,’ means, ‘after me’. Qāḍī ‘Iyāḍ quotes al-Ṣabrī who said: ‘This means after I

have left this place, which was on Eid Day during the Farewell Pilgrimage. Or it means 'do not behave in future in a way different from what I have ordered'. Alternatively, he was assured that this would not take place during his lifetime and ordered them not to resort to it after his death'.

The Prophet said to one of his companions: 'Tell the people to listen'. He wanted them to be attentive as he was about to give them some very important rules and instructions which they must implement.

The hadith mentions that this was during the 'Farewell Pilgrimage'. The Prophet's pilgrimage is described as such because during it, he bid them farewell, summed up the essentials of believers' faith and urged them to inform others who were not then present. He told them: 'Let those of you who are present now inform those who are absent'.

In one version, the Prophet is quoted as having said to his audience, 'how is it with you', or 'woe to you'. These are possible translations of the two Arabic words, *wayḥakum* and *waylakum*, respectively. *Qādī* 'Iyāḍ said: these are two words the Arabs used to express exclamation and sorrow. *Sībawayh* said: 'The second is said to someone who happens to be in a dire situation while the first expresses compassion'. It is also reported that he said that the first is meant to restrain someone from following a course that leads to mischief. Other scholars said that they are not meant as supplication to inflict harm, but rather to express sympathy. 'Umar ibn al-Khaṭṭāb is reported to have said that *wayḥ* is meant for compassion. Al-Harawī said: *Wayḥ* is said to someone who encounters some trouble that he does not deserve to express sorrow and compassion, while *wayl* is said to someone who deserves the trouble he is facing. He deserves no sympathy, but God knows best.

Transmission

Abū Zur'ah is mentioned in the chain of transmission. There are widely different reports of his name which is said to be Harim, 'Amr, 'Abd al-Raḥmān or 'Ubayd, but he was Ibn 'Amr ibn Jarīr.



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- i. Related by al-Bukhārī, 121, 4405, 6869 and 7080; al-Nasā'ī, 4142; Ibn Mājah, 3942.
 - ii. Related by al-Bukhārī, 4402, 4403, 6043, 6166, 6785, 6868 and 7077; Abū Dāwūd, 4686; al-Nasā'ī, 4136; Ibn Mājah, 3943.

CHAPTER 31

TO DESCRIBE SOMEONE'S ANCESTRY AS FALSE AND LAMENTATION ARE ACTS OF DISBELIEF

[123–121]. (Dār al-Salām 0128) Abū Bakr ibn Abī Shaybah narrated: Abū Mu‘āwiyah narrated [H]. Also Ibn Numayr narrated [his text]: my father and Muhammad ibn ‘Ubayd narrated; all of them from al-A‘mash; from Abū Ṣāliḥ; from Abū Hurayrah: **‘God’s Messenger (peace be upon him) said: “Two characteristics of people are indeed disbelief: to allege that another person’s ancestry is false and to lament for a deceased person”**.¹³

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ عُبَيْدٍ، كُلُّهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «اِثْنَتَانِ فِي النَّاسِ هُمَا يَهْمُ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ وَالنَّيَاحَةُ عَلَى الْمَيِّتِ

Text Explanation

13. Scholars mention different views concerning the meaning of this hadith. The most accurate is that it means these actions are normally done by unbelievers and they belong to their standards of manners. A second view is that these actions lead to disbelief. A third is that they represent a denial of God’s favours and bounty, and the fourth is that they apply to a person who considers such actions lawful. This hadith is meant to stress the prohibition of both actions. Indeed, there are well known texts speaking of each of them, but God knows best.

CHAPTER 32

CALLING A FLEEING SLAVE AN UNBELIEVER

[124–122]. (Dār al-Salām 0129) ‘Alī ibn Ḥujr al-Sa‘dī narrated: Ismā‘īl (meaning Ibn ‘Ulayyah) narrated; from Manṣūr ibn ‘Abd al-Raḥmān; from al-Sha‘bī; from Jarīr that he heard him say: **‘Any slave who runs away from his people is an unbeliever until he goes back to them’.**

Manṣūr said: **‘By God, this has been reported from the Prophet (peace be upon him), but I hate that it should be reported from me here in Basrah’.**

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا إِسْمَاعِيلُ، - يَعْنِي ابْنَ عَلِيٍّ - عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، أَنَّهُ سَمِعَهُ يَقُولُ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ، فَقَدْ كَفَرَ حَتَّى يَرْجِعَ إِلَيْهِمْ». قَالَ مَنْصُورٌ: قَدْ وَ اللَّهِ رُويَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكِنِّي أَكْرَهُ أَنْ يُرَوَى عَنِّي هَذَا هُنَا بِالْبَصْرَةِ.

[125–123]. (Dār al-Salām 0130) Abū Bakr ibn Abī Shaybah narrated: Ḥafṣ ibn Ghiyāth narrated; from Dāwūd; from al-Sha‘bī; from Jarīr: **‘God’s Messenger (peace be upon him) said: “Any slave who runs away forfeits his rights”’.**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ . . «صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» «أَيُّمَا عَبْدٍ أَبَقَ فَقَدْ بَرِئَتْ مِنْهُ الدَّمَةُ

[126–124]. (Dār al-Salām 0131) Yaḥyā ibn Yaḥyā narrated: Jarīr reported; from Mughīrah; from al-Sha‘bī: **‘Jarīr ibn ‘Abdullāh used to narrate from the Prophet (peace be upon him) that: “If a slave runs away, his prayer is not acceptable”’.**¹⁴

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرٌ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ».

Text Explanation

14. The same views mentioned in the previous chapter apply here with regard to considering such a slave an unbeliever. The Prophet says in the second of these three hadiths that the runaway forfeits his rights. Slaves in the Muslim state were treated differently from everywhere else, they had rights and the Prophet repeatedly stressed that they must be treated with kindness and never overworked or abused in any way. The Prophet refers here to the fact that slaves were given guarantees that they would not be punished or locked up by their masters. By running away, however, they forfeited such guarantees.

The third hadith quotes the Prophet as saying that when a slave runs away, his prayer is not acceptable. *Qādī* 'Iyād agrees with Imam al-Māzarī's view that this applies to one who considers running away lawful. In this case, he is considered an unbeliever and neither his prayer nor anything else will be acceptable. The Prophet mentions prayer to indicate that other actions are unacceptable. Shaykh Abū 'Amr ibn al-Ṣalāḥ disagrees with this view, maintaining that 'unacceptability also applies to a runaway who does not consider running away lawful. That his prayer is unacceptable does not necessarily mean that it is not valid. Therefore, when a runaway prays, his prayer is valid but unacceptable. Its unacceptability is based on this hadith, because it is coupled with an act of disobedience to God. It is valid because it fulfils all the conditions that are required when a person prays. There is no contradiction here: its unacceptability means its reward is forfeited, but its validity means that it need not be repeated and the runaway does not incur the punishment of neglecting prayer'.

What Abū 'Amr ibn al-Ṣalāḥ said is clear and fine. The majority of our scholars say that prayer offered in a piece of land unlawfully held by someone who has no claim to it is valid but earns no reward. I have read in the fatwas of Abū Naṣr ibn al-Ṣabbāgh, an eminent

scholar of our al-Shāfiʿī School, quoted by his nephew *Qāḍī* Abū Maṣṣūr that, 'What is learnt from our eminent scholars in Iraq is that prayer in an unlawfully held land is valid, with the obligatory aspect being discharged, but it earns no reward'. Abū Maṣṣūr adds: 'I saw that the scholars of our al-Shāfiʿī School in Khurāsān have different views, with some of them stating that the prayer is invalid. Our teacher states in his book *al-Kāmil* that it should be considered valid, and since reward is given for action, therefore the person who performs it is given reward for his action, but he is in a state of disobedience because of remaining in an area which someone is holding unlawfully. Since we do not say that it is invalid, we must not say that it earns no reward'. Abū Maṣṣūr comments: 'This is the right analogy following the line of scholars who say that it is valid', but God knows best.

The first hadith in this chapter includes: 'Maṣṣūr said: By God, this has been reported from the Prophet (peace be upon him), but I hate that it should be reported from me here in Basrah'. This means that Maṣṣūr reported this hadith from al-Shaʿbī, from Jarīr, stopping at Jarīr without attributing it to the Prophet. But then he said that it is certainly reported from the Prophet. He was addressing some scholars, explaining that he did not wish to report it in that way because it would be common knowledge in Basrah where there were numerous people who followed the Muʿtazilah and the Khawārij, both of whom claimed that Muslims who commit sins stay in Hell forever. The Khawārij further claimed that such a person is an unbeliever. This is their wrong thinking based on the surface meaning of this hadith. We have already spoken about the interpretation of this hadith and clearly showed that their views are wrong, citing in support clear and definitive evidence which we mention in various places in this book, but God knows best.

Transmission

Maṣṣūr ibn ʿAbd al-Raḥmān al-Ghaddānī was from Basrah and he was paralysed. He is graded as reliable by Aḥmad ibn Ḥanbal and Yaḥyā ibn Maʿīn, but Abū Ḥātim al-Rāzī grades him as 'weak'. He is one of five Hadith transmitters who were called by the same name, Maṣṣūr ibn ʿAbd al-Raḥmān.



CHAPTER 33

AN UNBELIEVER IS HE WHO SAYS: ‘WE HAVE HAD RAIN BY A CLIMATIC CYCLE’

[127–125]. (Dār al-Salām 0132) Yaḥyā ibn Yaḥyā narrated: I read to Mālik; from Ṣāliḥ ibn Kaysān; from ‘Ubaydillāh ibn ‘Abdullāh ibn ‘Utbah from Zayd ibn Khālīd al-Juhanī: ‘God’s Messenger led the congregational Fajr [i.e. dawn] Prayer one day at al-Ḥudaibiyah after it had been raining at night. When he finished his prayers, he turned to people and said: “Do you know what your Lord says?” They replied: “God and His Messenger know best”. He said: “God says: ‘Some of My servants are believers this morning and some are unbelievers. A person who says, “We have been sent rain by God’s grace and mercy”, believes in Me and disbelieves in the stars. As for the one who says, “We have had rain because of this climatic cycle”, disbelieves in Me and believes in the stars”’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ، فِي إِثْرِ السَّمَاءِ كَانَتْ مِنَ اللَّيْلِ. فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَوْءٍ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ».

[128–126]. (Dār al-Salām 0133) Ḥarmalah ibn Yaḥyā, ‘Amr ibn Sawwād al-‘Āmirī and Muhammad ibn Salamah al-Murādī narrated to me: al-Murādī said: ‘Abdullāh ibn Wahb narrated from Yūnus; while the other two said: Ibn Wahb reported: Yūnus reported to me; from Ibn Shihāb. He said: ‘Ubaydillāh ibn ‘Abdullāh ibn ‘Utbah narrated to me that Abū Hurayrah said: ‘God’s Messenger (peace be upon him) said: “Are you aware of what your Lord says? He says:

Whatever bounty I grant to My servants some of them deny it. They say: these planets and by these planets”.'

حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى، وَعَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، قَالَ الْمُرَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَمْ تَرَوْا إِلَى مَا قَالَ رَبُّكُمْ؟ قَالَ مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ. يَقُولُونَ الْكَوَاكِبُ». **وَبِالْكَوَكِبِ**.

[129-000]. (Dār al-Salām 0134) Muhammad ibn Salamah al-Murādī narrated to me: ‘Abdullāh ibn Wahb narrated; from ‘Amr ibn al-Hārith [H]. ‘Amr ibn Sawwād narrated to me: ‘Abdullāh ibn Wahb reported; ‘Amr ibn al-Hārith reported; that Abū Yūnus, Abū Hurayrah’s servant, narrated to him from Abū Hurayrah, from God’s Messenger: **‘Whatever blessing God sends down from the sky, a group of people will deny it. God sends down rain and they would say: “It is this or that planet [causing it]”. In al-Murādī’s narration: “It is through such-and-such planet”’.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرٍو بْنِ الْحَارِثِ، ح. وَحَدَّثَنِي عَمْرُو بْنُ سَوَادٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ بَرَكَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنَ النَّاسِ بِهَا كَافِرِينَ. يُنْزِلُ اللَّهُ الْغَيْثَ فَيَقُولُونَ الْكَوَاكِبُ كَذًا وَكَذَا». وَفِي حَدِيثِ الْمُرَادِيِّ: «يَكُوكِبُ كَذًا وَكَذَا».

[130-127]. (Dār al-Salām 0135) ‘Abbās ibn ‘Abd al-‘Azīm al-‘Anbarī narrated: al-Naḍr ibn Muhammad narrated; ‘Ikrimah (who is Ibn ‘Ammār) narrated; Abū Zumayl narrated; Ibn ‘Abbās narrated to me: **‘People were sent rain during the Prophet’s lifetime, and he said: “Some people are grateful [believers] and some ungrateful. They say: ‘This is God’s mercy’, but some say: ‘Such-and-such climatic cycle comes true’”. Then these verses were revealed: “I do swear by the positions of the stars Do you make it your livelihood that you persistently deny it?”’.**¹⁵⁽ⁱ⁾ (56: 75-82)

وَحَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنَزِيُّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، (وَهُوَ ابْنُ عَمَّارٍ) حَدَّثَنَا أَبُو زُمَيْلٍ، قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ مُطَرِّ النَّاسِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ وَمِنْهُمْ كَاذِبٌ. قَالُوا: هَذِهِ رَحْمَةُ اللَّهِ. وَقَالَ بَعْضُهُمْ: لَقَدْ صَدَقَ نَوْءُ كَذَا وَكَذَا». قَالَ: فَتَرَكْتُ هَذِهِ الْآيَةَ: «فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ» حَتَّى بَلَغَ «وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ».

Text Explanation

15. Scholars differ concerning the status of a person who says, ‘We have had rain because of this climatic cycle’, stating two views. The first is that this is clear disbelief that deprives a person of the very essence of faith and renders him a non-Muslim. They add that this applies to one who believes that the climatic cycle is what produces rain by its own will, just like some Arabs used to believe in pre-Islamic days. Whoever believes in this is undoubtedly an unbeliever. This is the view of the great majority of scholars, including al-Shāfi‘ī. This is the apparent meaning of the hadith.

They add that if a person says the same words attributing the rain to the climatic cycle, but believing that it is an act of God’s grace and that the climatic cycle is merely a sign of it, confirmed by the fact that it is customary at this time, then he is practically saying that the rain came at this particular time. Such a person is not an unbeliever, though scholars differ as to whether saying this is reprehensible. The weightier view is that it is so, but it is mildly reprehensible incurring no sin. The reason for its being reprehensible is that these words fall in between unbelief and its opposite, hence it leads to people having ill thoughts about whoever says it. Moreover, it is what unbelievers used to say, so it is better abandoned.

The second view is that it means a denial of God’s bounty, because the words simply attach the rain to a climatic cycle. This applies to the one who does not attach to the climatic cycle any will of its own. This explanation is confirmed by the last version of the hadith, which says: ‘Some people are grateful [believers] and some ungrateful’. Another report attributes to God the words: ‘Whenever I bestow some bounty on My servants, some of them turn ungrateful’. Yet another hadith says: ‘Whenever God sends down a blessing from

on high, some people are ungrateful for it'. The words 'for it' provide a clear indication that it is ingratitude that is meant, but God knows best.

Much has been said about the Arabic word *naw*' used in the hadith and translated as 'climatic cycle'. This is summarized by Shaykh Abū 'Amr ibn al-Ṣalāḥ as follows: '*Naw*' does not mean "planet", but is rather the root that means "to fall or disappear", or "to rise". However, there are 28 planets whose rise is well known throughout the year. Their risings correspond to the 28 phases of the moon. Every thirteen nights one of these planets disappears in the west at the break of dawn and another rises in the east at the same time. The unbelievers in pre-Islamic days used to attribute any rainfall at that time to the disappearing planet, but al-Aṣma'ī said that they attributed it to the rising planet. Abū 'Ubayd said that he had never heard anyone attributing climatic cycle to disappearance except in this instance. Moreover, the planet itself may be called *naw*' using the root word to describe the acting agent, but God knows best'.ⁱ

The last hadith mentions the revelations of eight verses of Surah 56, but Shaykh Abū 'Amr ibn al-Ṣalāḥ says: 'This does not mean that all these verses are referring to what the unbelievers used to say about climatic cycles. Their subject matter does not admit this. What relates to the hadith is the last verse: "*Do you make it your livelihood that you persistently deny it?*" The other verses were revealed at the same time, but they relate to something different. This is clearly indicated by the fact that some versions reported by Ibn 'Abbās mention only a short quotation.'

Explaining the meaning of the verse, Ibn 'Abbās and many others said that 'Do you make it your livelihood ...' means 'Do you express your thanks ...' but others, including al-Azharī and Abū 'Alī al-Fārisī, say: 'Do you show your gratitude for your livelihood in that you persistently deny it?' Al-Ḥasan said that it means 'you make your lot'.

As for 'the positions of the stars' which are the subject of the oath in the verses mentioned in the hadith, most scholars say that it refers to the stars in the sky and their positions at the time of their setting, or their rising. It is also mentioned that it refers to their darkening, or their being cleft asunder on the Day of Judgement. Some say that it

refers to the times of the revelation of passages of the Qur'an. Mujāhid said that the oath refers to the definitive passages of the Qur'an, but God knows best.

Transmission

Abū Zumayl mentioned in the chain of transmission is Simāk ibn al-Walīd al-Ḥanafī al-Yamāmī. Ibn 'Abd al-Barr mentions that he is unanimously graded as 'reliable'.

The chain of transmission of the third hadith goes as follows: 'Muhammad ibn Salamah al-Murādī narrated to me: 'Abdullāh ibn Wahb narrated; from 'Amr ibn al-Ḥārith [H]. 'Amr ibn Sawwād narrated to me: 'Abdullāh ibn Wahb reported; 'Amr ibn al-Ḥārith reported; that Abū Yūnus'. All the reporters mentioned here are from Basrah. Muslim gives the details in this fashion, repeating the names of the reporters because of the differences in their reporting. This is a mark of Muslim's accuracy, taking every precaution to produce his report exactly as he learnt it. We have referred to aspects of his accuracy elsewhere, but God knows best.



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- i. The full text of these verses is: *'I do swear by the positions of the stars—a mighty oath, if you but knew it!—that this is indeed a most honourable Qur'an, in a well-guarded record that only the purified can touch: a revelation from the Lord of all the worlds. Would you look on this discourse with disdain? Do you make it your livelihood that you persistently deny it?'* (56: 75–82)

قال الله تعالى: «فلا أقسم بمواقع النجوم، وإنه لقسم لو تعلمون عظيم. إنه لقرآن كريم، في كتاب مكنون، لا يمسه إلا المطهرون، تنزيل من رب العالمين. أفبهذا الحديث أنتم مدهنون، وتجعلون رزقكم أنكم تكذبون؟»

- i. This explanation reflects what was believed at the time Ibn al-Ṣalāḥ wrote it. He died in 1245 CE, i.e. 772 years ago.

CHAPTER 34

EVIDENCE THAT TO LOVE THE ANṢĀR AND ‘ALĪ IS A MARK OF FAITH; AND TO HATE THEM IS A MARK OF HYPOCRISY

[131–128]. (Dār al-Salām 0136) Muhammad ibn al-Muthannā narrated:ⁱ ‘Abd al-Raḥmān ibn Mahdī narrated; from Shu‘bah; from ‘Abdullāh ibn ‘Abdullāh ibn Jabr: ‘I heard Anas say: “God’s Messenger (peace be upon him) said: ‘The mark of a hypocrite is to hate the Anṣār, and the mark of a believer is to love the Anṣār’”.’

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ، قَالَ سَمِعْتُ أَنَسًا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «آيَةُ الْمُنَافِقِ بُغْضُ الْأَنْصَارِ، وَآيَةُ الْمُؤْمِنِ حُبُّ الْأَنْصَارِ».

[132–000]. (Dār al-Salām 0137) Yaḥyā ibn Ḥabīb al-Ḥārithī narrated: Khālid (meaning Ibn al-Ḥārith) narrated; Shu‘bah narrated; from ‘Abdullāh ibn ‘Abdullāh; from Anas; that the Prophet said: ‘To love the Anṣār is the mark of faith, and to hate them is the mark of hypocrisy’.

حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ، وَبُغْضُهُمْ آيَةُ النِّفَاقِ».

[133–129]. (Dār al-Salām 0138) Zuhayr ibn Ḥarb narrated to me:ⁱ Mu‘ādh ibn Mu‘ādh narrated to me [H]. Also ‘Ubaydillāh ibn Mu‘ādh narrated (his text); my father narrated; Shu‘bah narrated; from ‘Adī ibn Thābit, who said: ‘I heard al-Barā’ narrating from the Prophet that he said in reference to the Anṣār: “None but a believer

loves them and none but a hypocrite hates them. Whoever loves them is loved by God and whoever hates them is hated by God”.’

Shu‘bah said: ‘I asked ‘Adī: “Have you yourself heard it from al-Barā?” He said: “It was to me that he narrated it”.’

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، قَالَ حَدَّثَنِي مُعَاذُ بْنُ مُعَاذٍ، ح. وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ سَمِعْتُ الْبَرَاءَ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي الْأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يَبْغِضُهُمْ إِلَّا مُنَافِقٌ. مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ». قَالَ شُعْبَةُ: قُلْتُ لِعَدِيِّ: سَمِعْتَهُ مِنَ الْبَرَاءِ؟ قَالَ: إِنِّي حَدَّثَ

[134–130] (Dār al-Salām 0139) Qutaybah ibn Sa‘īd narrated: Ya‘qūb (meaning Ibn ‘Abd al-Raḥmān al-Qārī) narrated; from Suhayl; from his father; from Abū Hurayrah that the Prophet said: ‘No one who believes in God and the Last Day hates the Anṣār’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

[000–000]. (Dār al-Salām 0140) ‘Uthmān ibn Muhammad ibn Abī Shaybah narrated: Jarīr narrated [H]. Abū Bakr ibn Abī Shaybah narrated: Abū Usāmah narrated; both of them from al-A‘mash; from Abū Ṣāliḥ; from Abū Sa‘īd who said: ‘God’s Messenger (peace be upon him) said: “No one who believes in God and the Last Day hates the Anṣār”.’

وَحَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ بْنِ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

[135–131]. (Dār al-Salām 0141) Abū Bakr ibn Abī Shaybah narrated:ⁱ Wakī‘ and Abū Mu‘āwiyah narrated; from al-A‘mash [H]. Also, Yaḥyā ibn Yaḥyā narrated (his text); Mu‘āwiyah reported; from al-A‘mash; from ‘Adī ibn Thābit; from Zirr: ‘‘Alī said: “By Him who splits the seed and creates the soul, it is the unlettered Prophet’s

declaration to me that ‘None loves me but a believer and none hates me but a hypocrite’.”¹⁶

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زُرِّ، قَالَ: قَالَ عَلِيٌّ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيَّ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

Text Explanation

16. These hadiths mean that whoever knows the status of the Anṣār, the great support they gave Islam and their endeavours in making it prevail, their provision of shelter and support of other Muslims, their efforts in serving the best interests of Islam, the mutual love between them and the Prophet (peace be upon him), their readiness to sacrifice their lives and property for his sake, and their fighting all sorts of people in defence of Islam ...

And whoever knows that ‘Alī was very close to the Prophet, and that the Prophet loved him, and is aware of ‘Alī’s great service to Islam and sacrifice for it ...

And then loves the Anṣār and loves ‘Alī for all this, then his love is the mark of his true faith and genuine belief in Islam. He is delighted by the fact that Islam prevailed so that people do what pleases God and His Messenger. Whoever hates the Anṣār and ‘Alī is the opposite of this. His hatred is the mark of his hypocrisy and the ill feelings he harbours, but God knows best.

‘Alī said in the hadith: ‘By Him who splits the seed and creates the soul’. It is God who splits the seed so that plants shoot out of it. He creates the soul, which means every living creature, including man and animals.

Transmission

Ya‘qūb ibn ‘Abd al-Raḥmān al-Qārī belonged to the well known Arabian tribe, al-Qārah. Zirr ibn Ḥubaysh belonged to the Tābi‘īn; although he lived in the pre-Islamic days and accepted Islam during the Prophet’s lifetime, he did not meet the Prophet. He died in 82

AH, 701 CE, when he was said to be 120, or 122, or 127 years of age, but God knows best. He lived in Kufah and belonged to the Asad tribe.

The first chain of transmission includes: Muhammad ibn al-Muthannā, ‘Abd al-Raḥmān ibn Maḥdī, Shu‘bah and ‘Abdullāh ibn ‘Abdullāh ibn Jabr, while the second features Yaḥyā ibn Ḥabīb al-Ḥārithī, Khālīd ibn al-Ḥārith, Shu‘bah and ‘Abdullāh ibn ‘Abdullāh. All these were from Basrah except Ibn Jabr, who was from the Anṣār and belonged to Madinah. We stated earlier that Shu‘bah was from Wāsiṭ, but moved to Basrah and lived there.

i. Related by al-Bukhārī, 17 and 3573; al-Nasā’ī, 5034.

i. Related by al-Bukhārī, 3572; al-Tirmidhī, 3900; Ibn Mājah, 163.

i. Related by al-Tirmidhī, 3736; al-Nasā’ī, 5033 and 5037; Ibn Mājah, 114.

CHAPTER 35

FAITH DECREASES WITH A DEFICIENCY OF GOOD DEEDS; THE LABEL OF DISBELIEF IS GIVEN TO OTHER THAN DISBELIEF IN GOD, SUCH AS DENIAL OF GOD'S BOUNTY AND DENIAL OF PEOPLE'S RIGHTS

[136–132]. (Dār al-Salām 0142) Muhammad ibn Rumḥ ibn al-Muhājir al-Miṣrī narrated:ⁱ al-Layth reported; from Ibn al-Hād; from ‘Abdullāh ibn Dīnār; from ‘Abdullāh ibn ‘Umar: ‘God’s Messenger (peace be upon him) said: “Women! Give in charity and pray often for forgiveness. I have seen that you are the majority of the people of the Fire”. A wise woman among them said: “Why are we the majority of the people of the Fire, Messenger of God?” He said: “Because you often curse, and you deny your mates’ [kindness]. I have never seen ones who are deficient in reason and religion more able to control a wise man than you”. She said: “Messenger of God, what is this deficiency in reason and religion?” He said: “Deficiency in reason is that the testimony of two women is equal to that of one man. Such is the deficiency of reason. A woman stays several days without praying and she does not fast [on certain days] during Ramadan. Such is the deficiency of religion”.’

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنُ الْمُهَاجِرِ الْمِصْرِيُّ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ
بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الْإِسْتِغْفَارَ، فَإِنِّي
رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ». فَقَالَتِ امْرَأَةٌ مِنْهُنَّ جَزَلَةٌ: «وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ
اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ. وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ». قَالَتْ: يَا رَسُولَ اللَّهِ وَمَا

نُقْصَانُ الْعَقْلِ وَالِدَيْنِ؟ قَالَ: «أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ، فَهَذَا نُقْصَانُ الْعَقْلِ. وَتَمَكُّتُ اللَّيَالِي مَا تُصَلِّي، وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ الدِّينِ».

This hadith was also narrated to me by Abū al-Ṭāhir: Ibn Wahb reported; from Bakr ibn Muḍar; from Ibn al-Hād, with this transmission: **the same**.

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ ابْنِ الْهَادِ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[000–000]. (Dār al-Salām 0143) Al-Ḥasan ibn ‘Alī al-Ḥulwānī and Abū Bakr ibn Ishāq narrated to me:ⁱ they said: Ibn Abī Maryam narrated; Muhammad ibn Ja‘far reported; Zayd ibn Aslam reported to me; from ‘Iyāḍ ibn ‘Abdullāh; from Abū Sa‘īd al-Khudrī; from the Prophet (peace be upon him) [H]. Also Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated: Ismā‘īl (who is Ibn Ja‘far) narrated; from ‘Amr ibn Abī ‘Amr, from al-Maqburī; from Abū Hurayrah, from the Prophet (peace be upon him): **The same meaning as the hadith narrated by Ibn ‘Umar from the Prophet (peace be upon him).**¹⁷

وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخُلَوَانِيُّ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح وَحَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، وَابْنُ أَبِي حَبْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Text Explanation

17. The Prophet tells the women that they need to give in charity because their actions, of much cursing and denial of their mates' kindness, lead to their punishment. In the sense used in the hadith, a mate is a woman's husband. As for stopping praying and not fasting during Ramadan, this refers to a woman's menstruation, when she does not offer these acts of worship.

The hadith includes a number of rulings, such as encouraging people to be charitable and do good deeds and to often pray for God's forgiveness. It tells us that good deeds erase bad ones, as God says in the Qur'an. The hadith makes clear that denial of one's spouse's kindness is a grave sin, because the warning that a sin is punishable in Hell indicates its being grave, as we will soon explain, God willing. It shows that cursing is an abominable act of disobedience to God, but does not rank as a grave sin. The Prophet said: 'Cursing a believer is like killing him'.

Scholars are agreed that cursing is forbidden. Linguistically speaking, to curse is to cast away or expel, and in Islam it means to cast away and expel someone from God's mercy. It is not permissible to expel from God's mercy anyone whose final status is unknown for certain. Therefore, scholars say that it is not permissible to curse anyone by name, whether a Muslim or non-Muslim, or even an animal, unless we know through an authentic text that he died or will die as an unbeliever, such as Abū Jahl or Satan. To curse by description is not forbidden, such as cursing a woman who ties more hair to women's hair, the woman who seeks to have this done to her, the woman who prints a tattoo on another and the one who has a tattoo on her skin, the person who devours usury and the one who pays it, image makers, perpetrators of injustice, transgressors, unbelievers, the person who changes land borders, the one who affiliates himself to other than his own family, the one who alleges that his father is someone other than his real father, the one who commits a grave sin in Islam, or gives shelter to whoever has done so, and similar descriptions stated in authentic texts, but God knows best.

The hadith uses the word *kufṛ*, which normally means 'disbelief', in reference to actions other than disbelieving in God, such as denial of a spouse's kindness, denial of kindness in general, denial of rights or God's bounty. This means that it is perfectly correct to explain the previous hadiths using this word in the way we explained them. The hadith clearly indicates that faith, or *īmān*, may increase or decrease.

The hadith further teaches that the leader of the Muslim community, governors, chiefs and other people in authority should admonish their subjects and warn them against committing what is forbidden and encourage them to do what God has bidden us. It also shows that it is perfectly in order for a learner or a disciple to

question the teacher or the leader about what he has said if he does not understand it, just like this wise woman asked the Prophet. The hadith shows that it is correct to refer to Ramadan without adding the words 'month of', even though adding these words is the better choice, but God knows best.

Imam Abū 'Abdullāh al-Māzarī said: 'The Prophet explains the deficiency of reason by saying that the testimony of two women equals that of one man. The Prophet refers here to the explanation given in the Qur'an, as God says: *"so that if either of them should make a mistake, the other will remind her"*. This means that women are generally less accurate. People have differed as to the meaning of "reason", with some of them saying that it is knowledge, or certain necessary disciplines. It is also said to be a faculty that distinguishes information'. This is what al-Māzarī said. The different views concerning the nature of reason and its parts is long and sufficiently well known not to need further explanation here.

The Prophet describes women as deficient in religion because they neither pray nor fast when they are in menstruation. This may sound problematic, but it is not. It is clearly apparent. In Islamic contexts, the words religion, faith (*īmān*) and Islam are all interchangeable as we have mentioned more than once. We also stated that acts of worship are also called faith (*īmān*) and religion. When we know this, we realize that whoever offers more of worship increases his faith and religion. By contrast, whoever offers less of worship decreases his faith and religion. Moreover, such decrease may incur a sin, as in the case of one who neglects obligatory prayer or fasting or other duties of worship without valid justification. On the other hand, it may not incur any sin, as in the case of someone who does not attend Friday prayer because it is not obligatory for him for some valid reason. Alternatively, it may be required that a person does not perform such an act of worship, as in the case of a woman in menstruation abstaining from prayer and fasting. It may be asked: since she has a valid reason, does she earn the reward of prayer during her period, even though she does not compensate after her period is over by praying the duties she has missed? The question compares this case to that of a person who is ill or on a journey. He is credited with the reward of voluntary prayers performed regularly when in health or at home. The answer is that

the meaning of this hadith suggests that she does not earn such reward, the difference being that an ill person or one on a journey used to offer such voluntary worship with the intention of continuity. This does not apply to a woman in menstruation, her intention is not to pray when she has her period. Indeed she is forbidden to intend to pray, and as such her case is comparable to that of one who offers voluntary prayers at times and misses out on them at others, with no intention of continuity. Thus, she is not credited with the reward of voluntary prayer like the one who misses out on these during illness or travel, but God knows best.

Transmission

Ibn al-Hād's name is Yazīd ibn 'Abdullāh ibn Usāmah, and this Usāmah was nicknamed al-Hād, which means 'the guide', because he used to light a fire so that passers-by and guests could see their way at night. The chain of transmission also includes Abu Bakr ibn Ishāq, whose name is Muhammad, and Ibn Abī Maryam, Sa'īd ibn al-Ḥakam ibn Muhammad ibn Abī Maryam, an eminent Egyptian scholar who belonged to the Jumaḥ branch of Quraysh.

The chain of transmission also features 'Amr ibn Abī 'Amr from al-Maqburī. There is disagreement on who is meant by al-Maqburī, and whether he was Abū Sa'īd or his son, Sa'īd. Both of them were known by this name even though it originally applied to the father. Abū 'Alī al-Ghassānī al-Jayyānī quotes Abū Muslim al-Dimashqī stating that he was Abū Sa'īd. Abū 'Alī said: 'This is only in the version reported by Ismā'īl ibn Ja'far from 'Amr ibn Abī 'Amr'. Al-Dāraquṭnī said: 'Sulaymān ibn Bilāl's reporting is different as he reports from 'Amr from Sa'īd al-Maqburī. Sulaymān ibn Bilāl's version is more accurate'. Shaykh Abū 'Amr ibn al-Ṣalāḥ said: 'Abū Nu'aym al-Aṣfahānī entered it in his book *al-Mukhraj 'ala Ṣaḥīḥ Muslim*, in acceptable chains of transmission, putting it clearly, from Ismā'īl ibn Ja'far from 'Amr ibn Abī 'Amr from Sa'īd ibn Abī Sa'īd al-Maqburī. But we report it in Abū 'Awānah's *al-Musnad Al-Mukharraj 'alā Ṣaḥīḥ Muslim* from Ismā'īl ibn Ja'far from Abū Sa'īd, and from Sulaymān ibn Bilāl from Sa'īd, as al-Dāraquṭnī stated. This is how it is established'.

Al-Maqburī means having to do with graveyards. Ibrāhīm al-Ḥarbī and others said: Abū Saʿīd used to go to graveyards and this is how he earned his title. It is also said that his home was close to a graveyard. It is further said that ʿUmar ibn al-Khaṭṭāb appointed him as grave digger. His name was Kaysān al-Laythī al-Madanī.

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- i. Related by Abū Dāwūd in a shorter version, 4679; Ibn Mājah, 4003.
 - i. Related by al-Bukhārī, 298, 913, 1393, 1850 and 2515; Muslim, 2050; al-Nasāʾī, 1575 and 1578; Ibn Mājah, 1288. They all related the hadith narrated by Abū Saʿīd al-Khudrī.

CHAPTER 36

CALLING A PERSON WHO DOES NOT PRAY AN UNBELIEVER

[136–133]. (Dār al-Salām 0144) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated:ⁱ Abū Mu‘āwiyah narrated; from al-A‘mash; from Abū Ṣāliḥ; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “When a human being recites a verse ordering prostration and he prostrates himself, Satan stands aside weeping. He says, woe to him. (In Abū Kurayb’s narration: Woe to me.) Man is commanded to prostrate himself and he does. He thus will be in Heaven. I was commanded to prostrate myself and I refused. Thus I will be in Hell”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ، اعْتَرَلَ الشَّيْطَانُ يَبْكِي يَقُولُ يَا وَيْلَهُ - وَفِي رِوَايَةٍ أَبِي كُرَيْبٍ يَا وَيْلِي - أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَيَّيْتُ فَلِيَ النَّارُ».

[137–000]. (Dār al-Salām 0145) Zuhayr ibn Ḥarb narrated to me: Wakī‘ narrated; al-A‘mash narrated; in this chain of transmission: the same, except that at the end he said: ‘I disobeyed and I will be in Hell’.

«حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، بِهَذَا الْإِسْنَادِ: مِنْهُ غَيْرُ أَنَّهُ قَالَ: «فَعَصَيْتُ فَلِيَ النَّارُ».

[138–134]. (Dār al-Salām 0146) Yaḥyā ibn Yaḥyā al-Tamīmī and ‘Uthmān ibn Abī Shaybah both narrated from Jarīr.ⁱ Yaḥyā said: Jarīr reported; from al-A‘mash; from Abū Sufyān: I heard Jābir say: I heard the Prophet (peace be upon him) say: ‘What separates a person from disbelief and associating partners with God is the negligence of prayer’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ جَرِيرٍ، قَالَ يَحْيَى أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، قَالَ سَمِعْتُ جَابِرًا، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكَ الصَّلَاةَ».

[000-000]. (Dār al-Salām 0147) Abū Ghassān al-Mismaʿī nar-rated:ⁱⁱ al-Daḥḥāk ibn Makhlad narrated; from Ibn Jurayj; Abū al-Zubayr reported to me that he heard Jābir ibn ‘Abdullāh say: ‘I heard God’s Messenger (peace be upon him) say: “What separates a person from disbelief and associating partners with God is the negligence of prayer”’.¹⁸

حَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ، حَدَّثَنَا الضَّحَّاكُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكَ الصَّلَاةَ».

Text Explanation

18. Muslim enters the first two hadiths here in order to highlight the fact that, when left undone, certain duties lead to unbelief, either real or by name. Iblīs, or Satan, ended up in total unbelief because he did not prostrate himself as God bid him. This is based on the Qur’anic verse that says: ‘When We said to the angels, “Prostrate yourselves before Adam”, they did so except for Iblīsⁱⁱⁱ who refused, swelled in insolence, and was thus an unbeliever’. (2: 34) The majority of scholars explain the use of ‘was thus an unbeliever’ in the past tense as saying that he was, in God’s perfect knowledge, an unbeliever. Some scholars say that it means ‘thus he became an unbeliever’. They draw a parallel with the other verse that speaks of Noah, when his son refused to join him in the Ark: ‘Thereupon waves rose up between them and he was among those who were drowned’. (11: 43)

Here, we need to look at the situation of a person who does not offer obligatory prayers. If he denies that prayers are obligatory, then according to the unanimous verdict of all Muslims he is an unbeliever, one who is beyond the pale of Islam. The only exception

is a new convert who has not mixed with the Muslim community for a sufficiently long period of time to learn that the duty of prayer is incumbent on him as it is incumbent on every Muslim. Scholars hold different views about the Muslim who believes that prayer is obligatory but does not pray out of laziness, which is true of many people. Mālik, al-Shāfiʿī and the great majority of scholars of early and recent times maintain that he is not an unbeliever. Rather, he is a transgressor who is required to repent and mend his ways. If he repents and starts to pray, then this is fine, if not he incurs the death penalty as mandatory punishment, just like a married adulterer, but not by stoning.

A number of early scholars are of the view that such a person is an unbeliever. This is reported from ‘Alī ibn Abī Ṭālib and it is one of two views expressed by Aḥmad ibn Ḥanbal. This view is also expressed by ‘Abdullāh ibn al-Mubārak, Ishāq ibn Rāhawayh and a number of scholars of the Shāfiʿī School. Abū Ḥanīfah, and a number of scholars from Kufah as well as al-Muzanī of the Shāfiʿī School, say that such a person is not an unbeliever and he does not incur the death penalty. Instead he is given a discretionary punishment and imprisoned until he starts to pray.

Scholars who maintain that such a person is an unbeliever cite in support of their view the second hadith mentioned in this chapter and draw an analogy with the declaration of God’s oneness. Scholars who say that he does not incur the death penalty give an argument based on the hadith that states three situations in which a Muslim is punished by death, but the hadith does not include any mention of prayer. The majority of scholars who say that such a person is not an unbeliever cite in evidence the Qur’anic verse that says: *‘For a certainty, God does not forgive that partners are associated with Him. He forgives any lesser sin to whomever He wills’*. (4: 48 and 116) They also cite the following hadiths: ‘Whoever says, “There is no deity other than God,” will be in Heaven’; ‘Whoever dies knowing that there is no deity other than God will enter Heaven’; ‘No human being who meets God [on the Day of Judgement] declaring them,ⁱ and entertains no doubt about them, will be debarred entry into Heaven’; ‘God has forbidden the Fire [to burn] anyone who says: There is no deity other than God.’

Scholars who say that such a person incurs the death penalty support their argument with the verse that says: *'Yet if they should repent, take to prayer and pay the zakat, let them go their way'*. (9: 5) They also cite the hadith: 'I have been commanded to fight people until they say, "there is no deity other than God", attend regularly to prayers and pay zakat. If they do this, they protect themselves and their property from me'. They mention the hadith that says: 'What separates a person from being an unbeliever is the neglect of prayer', and they interpret this as meaning that when a person neglects prayer, he incurs the punishment of disbelief, which is death. Alternatively, this hadith applies to one who believes that to neglect prayer is lawful. It is also suggested that it may lead him to disbelief, or that it means that such negligence is done by unbelievers, but God knows best.

In the first hadith, Satan is quoted as saying 'woe to him', meaning himself. Of course, Satan would have said, 'Woe to me', as it is clear from Abū Kurayb's version. Use of the third person pronoun is a form of speech by which the narrator removes from himself the negative part of the quoted speech: this is considered refined speech.

In the second hadith the Prophet says: 'What separates a person from disbelief and associating partners with God is the negligence of prayer'. This is how it is stated in all copies of *Ṣaḥīḥ* Muslim, using 'and' between disbelief and associating partners with God. However, in the works of Abū 'Awānah al-Isfarāyīnī and Abū Nu'aym al-Aṣbahānī on *Ṣaḥīḥ* Muslim, 'and' is replaced by 'or'. Each version is valid and acceptable. What the hadith means is that what stops a person from being an unbeliever is that he continues to pray. When he neglects his prayer, there is nothing to prevent him from disbelief. Indeed, he is already there. Moreover, disbelief and associating partners with God may be used as synonyms describing disbelief in God. Alternatively, they may be used discriminately with the second applying only to those who worship idols or other creatures, while acknowledging God, the Exalted, as the Arab unbelievers used to do. This means that disbelief has a wider sense than associating partners with God, but God knows best.

Scholars of the Ḥanafī School cite the wording of the first hadith, 'Man is commanded to prostrate himself', as evidence supporting

their view that prostrating oneself when reciting certain verses speaking of it is obligatory. The view of Mālik and al-Shāfiʿī, as well as other scholars, is that it is recommended, i.e. Sunnah. They answer the Ḥanafīs' argument in various ways, the first of which is that 'the use of the word "command" is by Satan, and as such it provides no evidence'. If they say that the Prophet quoted it without rejecting it, we answer by saying that he also quoted some speeches of believers without rejecting them at the time he quoted them although they are invalid. The second argument is that the order is one of recommendation, not obligation. The third is that it relates to taking part in the prostration, not to make it obligatory on everyone, but God knows best.

Transmission

The chain of transmission of this hadith includes Abū Ghassān, whose name is Mālik ibn ʿAbd al-Wāḥid, and also Abū Sufyān from Jābir. We have already mentioned that Abū Sufyān's name is Ṭalḥah ibn Nāfi'. Abū al-Zubayr's name is Muhammad ibn Muslim ibn Tadrus. All these have been referred to earlier.

i. Related by Ibn Mājah, 1052.

i. Related by al-Tirmidhī, 2618.

ii. Related by al-Nasā'ī, 463.

iii. Iblis is Satan's name.

i. That is, declaring the two parts of the declaration of faith: I bear witness that there is no deity other than God and I bear witness that Muhammad is God's Messenger.

CHAPTER 37

BELIEF IN GOD IS THE BEST OF ALL ACTIONS

[139–135]. (Dār al-Salām 0148) Maṣṣūr ibn Abī Muzāḥim nar-rated:ⁱ Ibrāhīm ibn Sa‘d narrated [H]. Also, Muhammad ibn Ja‘far ibn Ziyād narrated to me; Ibrāhīm (meaning Ibn Sa‘d) reported; from Ibn Shihāb; from Sa‘id ibn al-Musayyib; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) was asked: “Which action is best?” He said: “Belief in God”. He was asked: “Then which?” He said: “Jihad [i.e. striving] for God’s cause”. [Again] he was asked: “Then which?” He said: “A pilgrimage with complete devotion”. In Muhammad ibn Ja‘far’s version, the Prophet said: “Belief in God and His Messenger”.’

This hadith was also narrated to me by Muhammad ibn Rāfi‘ and ‘Abd ibn Ḥumayd;ⁱⁱ from ‘Abd al-Razzāq: Ma‘mar reported; from al-Zuhri, with the same chain of transmission: **the same**.

وَحَدَّثَنَا مَنصُورُ بْنُ أَبِي مُزَاهِمٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ زِيَادٍ، أَخْبَرَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ - عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ». وَفِي رِوَايَةِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ». وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ عَبْدِ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[140–136]. (Dār al-Salām 0149) Abū al-Rabī‘ al-Zahrānī narrated:ⁱ Ḥammād ibn Zayd narrated; Hishām ibn ‘Urwah narrated [H]. Also, Khalaf ibn Hishām narrated (his text): Ḥammād ibn Zayd narrated; from Hishām ibn ‘Urwah; from his father; from Abū Murāwih al-Laythī; from Abū Dharr: ‘I said: Messenger of God, which actions are best? He said: “Belief in God and jihad [i.e. striving] for His cause”. I said: Which slaves are best [to free]? He said: “The most precious to their masters and the highest in price”. I said: But if I

do not do that? He said: "Then help someone or do something for a helpless person". I said: Messenger of God, what if I cannot do certain things? He said: "Then do not cause harm to anyone. That counts as charity [i.e. *ṣadaqah*] you give to yourself".'

حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَائِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، ح. وَحَدَّثَنَا خَلْفُ بْنُ هِشَامٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ اللَّيْثِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ وَالْجِهَادُ فِي سَبِيلِهِ». قَالَ: قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفُسُهَا عِنْدَ أَهْلِهَا وَأَكْثَرُهَا ثَمَنًا». قَالَ: قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لَأَخْرَقَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ، فَإِنَّهَا صَدَقَةٌ مِنْكَ». عَلَى نَفْسِكَ.

[141-000]. (Dār al-Salām 0150) Muhammad ibn Rāfi‘ and ‘Abd ibn Ḥumayd narrated: ‘Abd al-Razzāq narrated; Ma‘mar reported; from al-Zuhri; from Ḥabīb, ‘Urwah ibn al-Zubayr’s *mawlā*; from ‘Urwah ibn al-Zubayr; from Abū Murāwih; from Abū Dharr; from the Prophet: the same except that he said: ‘Then help the one doing something or do something for a helpless person’.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ عَبْدُ أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حَبِيبٍ، مَوْلَى عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْحُوهُ غَيْرَ أَنَّهُ قَالَ: «تُعِينُ الصَّانِعَ، أَوْ تَصْنَعُ لَأَخْرَقَ».

[142-137]. (Dār al-Salām 0151) Abū Bakr ibn Abī Shaybah narrated:ⁱ ‘Alī ibn Mushīr narrated; from al-Shaybānī; from al-Walīd ibn al-‘Ayzar; from Sa‘d ibn Iyās Abī ‘Amr al-Shaybānī; from ‘Abdullāh ibn Mas‘ūd: ‘I asked God’s Messenger (peace be upon him) which action is best? He said: “Prayer on time”. I asked: Then which? He said: “Dutifulness to parents”. I asked: what comes next? He said: “Jihad [i.e. striving] for God’s cause”. I only stopped asking for more so as not to trouble him’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ، عَنْ سَعْدِ بْنِ إِيَاسٍ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ:

«الصَّلَاةُ لَوْ قُتِيَتْهَا». قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». فَمَا تَرَكْتُ أَسْتَزِيدُهُ إِلَّا إِرْعَاءَ عَلَيْهِ.

[143–138]. (Dār al-Salām 0152) Muhammad ibn Abī ‘Umar al-Makkī narrated: Marwān al-Fazārī narrated; Abū Ya‘fūr narrated; from al-Walīd ibn al-‘Ayzar; from Abū ‘Amr al-Shaybānī; from ‘Abdullāh ibn Mas‘ūd: **‘I said: Prophet of God, which actions draw nearer to Heaven? He said: “Prayers at their times”. I said: And which, Prophet of God? He said: “Dutifulness to parents”. I said: And which, Prophet of God? He said: “Jihad [i.e. striving] for God’s cause”.’**

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ، حَدَّثَنَا أَبُو يَعْفُورٍ، عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، أَيُّ الْأَعْمَالِ أَقْرَبُ إِلَى الْجَنَّةِ؟ قَالَ: «الصَّلَاةُ عَلَى «مَوَاقِيتِهَا». قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قُلْتُ: وَمَاذَا يَا نَبِيَّ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ».

[144–139]. (Dār al-Salām 0153) ‘Ubaydillāh ibn Mu‘ādh al-‘Anbarī narrated: my father narrated; Shu‘bah narrated; from al-Walīd ibn al-‘Ayzār that he heard Abū ‘Amr al-Shaybānī say: **‘The owner of this house (pointing to ‘Abdullāh’s house) narrated to me: “I asked God’s Messenger (peace be upon him): Which actions God loves best? He said: ‘Prayer on time’. I said: Then which? He said: ‘Dutifulness to parents’. I said: Then which? He said: ‘Then jihad [i.e. striving] for God’s cause’. He said these to me, and added: Had I asked for more, he would have given me more”.’**

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ، أَنَّهُ سَمِعَ أَبَا عَمْرِو الشَّيْبَانِيَّ قَالَ: حَدَّثَنِي صَاحِبُ هَذِهِ الدَّارِ - وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ - قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوْ اسْتَزِدُّهُ لَزَادَنِي.

[000–000]. (Dār al-Salām 0154) Muhammad ibn Bashshār nar-rated: Muhammad ibn Ja‘far narrated; Shu‘bah narrated with this chain of transmission: **the same adding: ‘pointing to ‘Abdullāh’s house without naming him to us’.**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ مِثْلَهُ . وَزَادَ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ وَمَا سَمَاهُ لَنَا .

[145–140]. (Dār al-Salām 0155) ‘Uthmān ibn Abī Shaybah narrated: Jarīr narrated; from al-Ḥasan ibn ‘Ubaydillāh; from Abū ‘Amr al-Shaybānī; from ‘Abdullāh; from the Prophet (peace be upon him). He said: ‘The best actions are prayer on time and dutifulness to parents’.¹⁹

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَفْضَلُ الْأَعْمَالِ - أَوْ الْعَمَلِ - الصَّلَاةُ لَوْفَتَهَا وَبِرُّ الْوَالِدَيْنِ».

Text Explanation

19. In the first of these hadiths the Prophet mentions *hajj mabrūr* as one of the best actions a person may do. This is translated as ‘a pilgrimage with complete devotion’. *Qādī ‘Iyāḍ* defines it as ‘a pilgrimage that is not mixed with anything sinful’. The same word is used for an oath that is properly and completely fulfilled, and a sale done in all honesty. It is also suggested that it means the accepted pilgrimage. Al-Ḥarbī said that when the pilgrim returns after having performed a free-of-sin pilgrimage, people may say to him: ‘May God reward you for your pilgrimage’. In a hadith, the Prophet is quoted to have said that making the pilgrimage a *mabrūr* means that the pilgrim ‘gives food to others and says kind words to them. This means that it includes doing good actions. The same root is used in defining dutifulness to parents. However, it may also mean the pilgrimage done sincerely and devotedly’.

In his *al-Ṣiḥāḥ*, Ismā‘īl al-Jawharī said: To say that a *mabrūr* pilgrimage means the accepted one may sound problematic, because there is no way of knowing whose pilgrimage God has accepted. The answer is that one of the signs of acceptance is that a person’s behaviour and actions become better after his pilgrimage.

Dutifulness to parents means to be kind to them and to do every good thing for them and what pleases them, including treating their friends kindly. In an authentic hadith, ‘One of the best acts of

dutifulness is to maintain good relations with one's parents' friends', and we will speak shortly about being undutiful to one's parents.

As to the general meaning of these hadiths, it may be felt that they are problematic in the sense that they place different things in answer to the same question. In the hadith reported by Abū Hurayrah, the best actions are belief in God followed by jihad then pilgrimage. In the one narrated by Abū Dharr, we have belief in God and jihad. The hadith narrated by Ibn Mas'ūd speaks of prayer, then dutifulness to parents, then jihad. We mentioned earlier the hadith narrated by 'Abdullāh ibn 'Amr, which answers his questions about the best actions in Islam by stating giving food to other people and offering the greetings of peace to people we know and those we do not know. A hadith reported by both Abū Mūsā and 'Abdullāh ibn 'Amr makes the best of Muslims the one who hurts no Muslim by word or deed. An authentic hadith narrated by 'Uthmān tells us: 'The best of you is the one who learns the Qur'an and teaches it'.

Similar authentic hadiths are numerous, though scholars differ in the way they reconcile them. The eminent scholar of al-Shāfi'i School, Abū 'Abdullāh al-Ḥulaymī, quotes his meticulous and highly respected teacher, Abū Bakr al-Qaffāl al-Shāshī, the elder, on this point. This scholar is different from al-Qaffāl, the younger, who belonged to Marw and is mentioned among more recent Khurāsānī scholars of our school. Al-Ḥulaymī said: 'Al-Qaffāl was the best scholar among all his contemporaries I met. He reconciles these hadiths in two ways: the first is that the answer differed according to the difference of the occasion and the people putting the questions. It may be said that the best of all things is such-and-such, but it is not intended that it is the best of all things, in all situations, at all times and with regard to all people. It means that it is the best in certain situations. He supports this with several hadiths including the one narrated by Ibn 'Abbās: 'For someone who has not offered the pilgrimage, to offer it once is better than taking part in forty battles, and to take part in one battle is better for one who has already offered the pilgrimage once than repeating the pilgrimage forty times'.

The second way of reconciling such hadiths is that they mean 'among the best actions are ...' but the word 'among' is left out although its meaning is intended to remain. It is like we say 'This person is the best of people', but we mean that he is one of the best

people. An example is the Prophet's hadith: 'The best among you is the one who is best to his family.'ⁱ Needless to say, such a person is not absolutely the best of mankind. The same may be said about the saying, 'A scholar is least respected among his own neighbours'. There may be others who respect him less.

Such was how al-Qaffāl reconciled the hadiths. According to his second suggestion, belief in God is absolutely the best of all actions anyone may do. All the others mentioned in the hadiths are equal in the sense that they are among the best of actions, but preferences are given to some over others according to certain indications. These may vary for different people and in different circumstances. It may be suggested that some of these hadiths mention that this action is best, then that one, then the other. Is this an order of preference? The answer is that 'then' is used here to give an order of reporting which does not imply absolute preference, as in the case of the Qur'anic verses: '*Yet he would not scale the Ascent. Would that you knew what the Ascent is. It is the freeing of a slave, or the feeding, on a day of famine, of an orphaned near of kin, or a needy man in distress, then to be of those who believe*'. (90: 11–17) Needless to say, 'then' is not stated here to indicate an order of preference. The same may be said in other cases, such as: '*Say: "Come, let me tell you what your Lord has forbidden to you: Do not associate partners with Him; [do not offend against but, rather,] be kind to your parents" ... Then, We gave Moses the Book in fulfilment of Our favour upon him*'; (6: 150–154) '*We have indeed created you, and then formed you. We then said to the angels: "Prostrate yourselves before Adam"*'. (7: 11) This usage is very frequent in Arabic. An Arab poet said: 'Say to the one who has prevailed, then his father had prevailed, and thenⁱ before that his grandfather had prevailed ...'.

Qāḍī 'Iyāḍ offers two ways of reconciling these hadiths. One of them is similar to the first we mentioned. He said: 'The Prophet's answer differed according to circumstances. He answered his questioners stating what they needed most, or what they did not yet know of the major principles of Islam. The second is that he stated jihad ahead of the pilgrimage because the question was put to him in the early period of Islam, when enemies were trying to crush it and Muslims needed to muster their efforts to make it prevail. The author of *al-Tahrīr*, Imam Ismā'īl ibn Muhammad al-Taymī, mentioned this second view and added another, stating that 'then' does not imply

any order. This view is considered odd by Arabic linguists. He then said: 'The correct view is that the hadith giving preference to jihad is understood to apply at the time when there is a threat to the Muslim community which requires general mobilization. At such a time, jihad is a duty incumbent on all. In such a case, jihad takes precedence over pilgrimage because it serves the interests of the Muslim community as a whole and it applies at such a particular time, while pilgrimage may be done at other times, but God knows best'.

The Prophet answered the question about the best actions by stating first: 'Belief in God and His Messenger'. This is a clear statement that action applies to faith. What is meant here—but God knows best—is the belief by which a person becomes a Muslim, which means mental conviction and the verbal declaration of belief in God's oneness and that Prophet Muhammad is God's Messenger. The conviction is the mental action and the statement is the verbal action. In this case, faith does not include other actions involving other parts of the human body, such as fasting, prayer, pilgrimage, jihad, etc. because the belief is stated separately from jihad and pilgrimage. As we have mentioned, the Prophet said 'belief in God and His Messenger', and this is not said in the other actions, but it does not prevent including the other actions in belief, as we have already mentioned, with the relative evidence, but God knows best.

When the Prophet was asked about the best slaves to set free, he said: 'The most precious to their masters and the highest in price'. This applies—but God knows best—if a person wants to set free only one slave. If a person has a sum of money by which he can buy either two average slaves or one slave who has better qualities, then setting the two average slaves free is better. This is the opposite of what is preferable in sacrifice at the time of Eid. To sacrifice one fat sheep is better than sacrificing two thin ones. In his book *al-Taḥdhīb*, al-Baghawī, a scholar of our Shāfi'ī School, mentions both cases in the terms I have just given then says: 'Al-Shāfi'ī said in reference to the sacrifice that paying more for a smaller number is preferable in my view than a greater number for a lesser price. In setting slaves free, the higher number for a lesser price is preferable to paying a higher price for a lesser number. In the case of sacrifice, it is the meat that is distributed, and so the meat of the fatter sheep is more in weight and better in taste. In the case of freeing slaves, the purpose is to give a

person what he needs, which is to free him from the humiliation of slavery. To provide this to two people is better than providing it for one, but God knows best’.

The hadith urges everyone to keep up prayers and offer them on time. It may also be understood to encourage offering prayer very early in their time range, because this ensures their completion early. The hadith further shows that the learner should put his questions well, while the teacher or the mufti should be patient with his questioner and answer his questions, even if he asks one question after another. The learner should also be considerate and ensure that his teacher is not inconvenienced. Ibn Mas‘ūd said that he did not wish to ask more of the Prophet so as not to trouble him. He states in the other hadith that had he asked the Prophet more questions, he would have answered him. This suggests that using such conditional phrasing and speaking of what did not take place are perfectly permissible.

Transmission

The reporters mentioned in these hadiths include Abū Hurayrah and ‘Abd al-Raḥmān ibn Ṣakhr. Abū Dharr’s name is variably stated as Jundab or Burayr. Abū Muzāḥim, Maṣṣūr’s father, is named Bashīr, while Ibn Shihāb is Muhammad ibn Muslim ibn ‘Ubaydillāh ibn ‘Abdullāh ibn Shihāb. Abū al-Rabī‘ al-Zahrānī’s name is Sulaymān ibn Dawūd. Abū Murāwīḥ’s name is unknown, but Muslim mentions in *al-Ṭabaqāt* that he was called Sa‘d while he mentions him in *al-Kunā* as Abū Murāwīḥ without mentioning a name for him. He is said to belong to the Ghifār tribe or to al-Layth, but al-Ghassānī said that he is al-Ghifārī al-Laythī. Ibn ‘Abd al-Barr said that scholars are unanimous in grading him as ‘reliable’. The chains of transmission also mention al-Shaybānī reporting from al-Walīd ibn al-‘Ayzār. Al-Shaybānī is Abū Ishāq Sulaymān ibn Fayrūz from Kufah. Abū Ya‘fūr’s name is ‘Abd al-Raḥmān ibn ‘Ubayd ibn Niṣṭās al-Tha‘labī, also from Kufah, and he is graded as ‘reliable’, as are two other narrators named Abū Ya‘fūr.

The chain of transmission that mentions ‘Ma‘mar reported; from al-Zuhrī; from Ḥabīb, ‘Urwah ibn al-Zubayr’s *mawla*; from ‘Urwah ibn al-Zubayr; from Abū Murāwīḥ; from Abū Dharr’ features an

interesting point. It includes four reporters from the Tābiʿīn generation reporting from each other. These are al-Zuhrī, Ḥabīb, ʿUrwah and Abū Murāwih. The second of these, Ḥabīb, is not as well known as the other three. He was ʿUrwah's *mawlā*, and he reported from Asmā' bint Abū Bakr, ʿUrwah's mother. Muhammad ibn Sa'd said that he died towards the end of the Umayyad Caliphate. The fact that he reports from Asmā' means that he met her and he met other companions of the Prophet. As such, he belonged to the Tābiʿīn generation, but God knows best.

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- i. Related by al-Bukhārī, 26 and 1447; al-Nasā'ī, 5000.
 - ii. Al-Nasā'ī, 2623 and 3130.
 - i. Related by al-Bukhārī, 2518; al-Nasā'ī, 3129; Ibn Mājah, 2523.
 - i. Related by al-Bukhārī, 504, 2630, 5625 and 7096; al-Tirmidhī, 173; al-Nasā'ī, 609 and 610.
 - i. he Prophet uses the Arabic word *abl*, which refers to one's wife and one's family.
 - i. This is how the poet puts it in Arabic, 'then before that ...'.

CHAPTER 38

ASSOCIATING PARTNERS WITH GOD IS THE WORST OF ALL SINS; THE GRAVEST SINS AFTER THAT

[146–141]. (Dār al-Salām 0156) ‘Uthmān ibn Abī Shaybah and Ishāq ibn Ibrāhīm narrated:ⁱ Ishāq said: Jarīr reported, but ‘Uthmān said: Jarīr narrated; from Manṣūr; from Abū Wā’il; from ‘Amr ibn Shuraḥbīl; from ‘Abdullāh, who said: ‘I asked God’s Messenger (peace be upon him): “Which sin is the most serious in God’s sight?” He said: “To set up an equal to God when it is He who has created you.” I said: “That is grave indeed. Which comes next?” He said: “To kill your child so that you do not have to feed it”. I said: “Which is next?” He said: “To commit adultery with your neighbour’s wife”.’

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا جَرِيرٌ، وَقَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ
مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرْحَبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ
الدُّنْبِ أَكْثَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ». قَالَ: قُلْتُ لَهُ: إِنْ ذَلِكَ لَعَظِيمٌ. قَالَ: قُلْتُ ثُمَّ أَيُّ؟
«قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَافَةً أَنْ يَطْعَمَ مَعَكَ». قَالَ: قُلْتُ ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ تُزَايِيَ حَلِيلَةَ جَارِكَ».

[147–142]. (Dār al-Salām 0157) ‘Uthmān ibn Abī Shaybah and Ishāq ibn Ibrāhīm narrated both from Jarīr: Ishāq said: Jarīr narrated; from al-A‘mash; from Abū Wā’il; from ‘Amr ibn Shuraḥbīl: ‘Abdullāh said: ‘A man asked: “Messenger of God, which sin is the most serious in God’s sight?” He said: “That you set up an equal to God when it is He who has created you”. The man said: “Which comes next?” He said: “To kill your child so that you do not have to feed it”. I said: “Which is next?” He said: “To commit adultery with your neighbour’s wife”. God then revealed its confirmation: “[God’s servants] never invoke any deity side by side with God, and do not take any human being’s life—[the life] which God has willed to be

sacred—except for a just cause, and do not commit adultery. Whoever does any of this will face punishment”.’ (25: 68)²⁰

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شَرْحِبِيلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ اللَّهَ نِدًّا وَهُوَ خَلْقُكَ». قَالَ ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خِفَافَةً أَنْ يَطْعَمَ مَعَكَ». قَالَ ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا: «وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

Text Explanation

20. The Prophet makes clear that the gravest sin of all is to associate partners with God, which is at times expressed as setting up equals to Him. The next is to kill one's child so that one does not have to feed it. This is similar to the Qur'anic order: '*Do not kill your children for fear of poverty*'. (17: 31)

The Prophet mentions that committing adultery with one's neighbour's wife is one of the gravest sins. The way he expresses this confirms that the offender does it with the woman's consent, but the man would have tempted and seduced her. To go to such temptation with any woman is worse than merely committing adultery with her, but to do it with a neighbour's wife is far more repugnant and a more serious crime. Neighbours are expected to protect one another and to take care of their neighbours' families. Moreover, Islam commands us to be kind to our neighbours and be generous with them. To do the opposite and go beyond that so as to reach the stage of corrupting a neighbour's wife and seducing her to the point of adultery is a most ghastly sin.

The verse quoted in the second hadith gives the commandment: '*Do not take any human being's life—[the life] which God has willed to be sacred—except for a just cause*'. This means that human life is initially sacred. It may not be taken away, except for a just cause, which means committing an offence that incurs the death penalty.

This hadith, in its two versions, tell us that the worst of all sins is to associate partners with God. This is absolutely clear. It is followed

by unwarranted murder. Scholars of our Shāfiʿī School say: 'The gravest of sins, next to associating partners with God, is murder'. The same is stated by al-Shāfiʿī himself. Other grave sins, such as adultery, sodomy, undutifulness to parents, black magic, false accusation of women, desertion at the time of battle, devouring usury and similarly grave sins are subject to certain rules and details that determine their seriousness. They may differ according to circumstances and the evil they lead to. Therefore, each one of them is described as 'one of the gravest sins'. If any of them is stated at times as 'the gravest of all sins', this means no more than that it ranks among the gravest sins, just as we said about the best deeds, but God knows best.

Transmission

The two chains of transmission feature a particularly interesting point, which is that their narrators are all from Kufah. This is a rare case of all the narrators of two consecutive hadiths belonging to the same city. Jarīr's full name is Jarīr ibn 'Abd al-Ḥamīd, while Manṣūr is Ibn al-Mu'tamir and Abū Wā'il is Shaqīq ibn Salamah.

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- i. Related by al-Bukhārī, 4207, 4483, 5655, 6426, 6468, 7082 and 7094; Abū Dāwūd, 2310; al-Tirmidhī, 3182; al-Nasā'ī, 4024.

CHAPTER 39

THE GRAVEST OF SINS

[148–143]. (Dār al-Salām 0158) ‘Amr ibn Muhammad ibn Bukayr ibn Muhammad al-Nāqid narrated to me:ⁱ Ismā‘īl ibn ‘Ulayyah narrated; from Sa‘īd al-Jurayrī: ‘Abd al-Raḥmān ibn Abī Bakrah narrated; from his father: **‘We were sitting with God’s Messenger (peace be upon him) when he said: “Shall I tell you which the gravest sins are?” (He repeated this three times): “The association of partners with God, undutifulness to parents, and perjury (or stating falsehood)”.** God’s Messenger (peace be upon him) was reclining, but he sat up and continued to repeat it until we thought: we wish he would stop’.

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنُ بُكَيْرٍ بْنِ مُحَمَّدٍ النَّاقِدُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ، عَنْ سَعِيدِ الْجُرَيْرِيِّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟ ثَلَاثًا. «الِإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ». وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَكِنًا فَجَلَسَ، فَهَازَالَ يُكَرِّرُهَا حَتَّى فَلْنَا لَيْتَهُ سَكَتَ.

[149–144]. (Dār al-Salām 0159) Yaḥyā ibn Ḥabīb al-Ḥārithī narrated to me:ⁱⁱ Khālīd (meaning Ibn al-Ḥārith) narrated; Shu‘bah narrated; ‘Ubaydillāh ibn Abī Bakr reported; from Anas; from the Prophet [speaking about grave sins]. **He said: ‘Associating partners with God, undutifulness to parents, murder and stating falsehood’.**

وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - وَهُوَ ابْنُ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكِبَايِرِ، قَالَ: «الشُّرْكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

[150–000]. (Dār al-Salām 0160) Muhammad ibn al-Wālīd ibn ‘Abd al-Ḥamīd narrated: Muhammad ibn Ja‘far narrated; Shu‘bah narrated: ‘Ubaydillāh ibn Abī Bakr narrated to me, saying: I heard Anas ibn

Mālik say: 'God's Messenger (peace be upon him) mentioned grave sins (or was asked about grave sins). He said: "Associating partners with God, murder and undutifulness to parents". He also said: "Shall I tell you the gravest of grave sins? Stating falsehood (or he said perjury)"'. Shu'bah said: 'Most probably he said perjury'.

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِبَائِرَ - أَوْ سُئِلَ عَنِ الْكِبَائِرِ - فَقَالَ: «الشِّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ». وَقَالَ: «أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» قَالَ: «قَوْلُ الزُّورِ». أَوْ قَالَ: «شَهَادَةُ الزُّورِ». قَالَ شُعْبَةُ: وَأَكْبَرُ ظَنِّي أَنَّهُ شَهَادَةُ الزُّورِ

[151-145]. (Dār al-Salām 0161) Hārūn ibn Sa'īd al-Aylī narrated to me:ⁱ Ibn Wahb narrated: Sulaymān ibn Bilāl narrated to me; from Thawr ibn Zayd; from Abū al-Ghayth; from Abū Hurayrah that God's Messenger (peace be upon him) said: 'Make sure not to commit the seven ruinous sins'. Some asked: 'What are these, Messenger of God?' He said: 'Associating partners with God, black magic, taking a human life which God has made sacred except in the course of justice, devouring the property of an orphan child, devouring usury, desertion at the time of battle and false accusation of chaste but oblivious believing women'.

حَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُفْسِدَاتِ». قِيلَ: يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ مَالِ الْيَتِيمِ، وَأَكْلُ الرِّبَا، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

[152-146]. (Dār al-Salām 0162) Qutaybah ibn Sa'īd narrated:ⁱ al-Layth narrated; from Ibn al-Hād; from Sa'd ibn Ibrāhīm; from Ḥumayd ibn 'Abd al-Raḥmān; from 'Abdullāh ibn 'Amr ibn al-Āṣ that God's Messenger (peace be upon him) said: 'One of the gravest sins is that a man should curse his parents'. People asked: Would anyone curse his own parents? He said: 'Yes, he may curse someone's father and the other curses his father [in retaliation]. He may curse someone's mother and the other curses his mother'.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ». قَالُوا: يَا رَسُولَ اللَّهِ هَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ».

[000-000]. (Dār al-Salām 0163) Abū Bakr ibn Abī Shaybah, Muhammad ibn al-Muthannā and Ibn Bashshār narrated: all from Muhammad ibn Ja‘far; from Shu‘bah [H]. Also, Muhammad ibn Ḥātim narrated to me; Yaḥyā ibn Sa‘īd narrated; Sufyān narrated: both from Sa‘d ibn Ibrāhīm, with this chain of transmission: **the same**.²¹

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَحُمَيْدُ بْنُ الْمُنْتَنَى، وَابْنُ بَشَّارٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Text Explanation

21. In the previous chapter we spoke about the ranking of grave sins. Scholars say that grave sins are not limited to a specific number. It is reported that when Ibn ‘Abbās was asked whether they were seven, he answered they are close to seventy, but another report makes it closer to seven hundred. The Prophet mentions that ‘grave sins are seven’, but this means that the seven he was about to mention were among the grave sins. These seven, or the three or four mentioned in other versions, are highlighted because they are more serious and more frequent than others, particularly during pre-Islamic days. Some reports omit what is mentioned in others, a clear indication that those mentioned are some of the grave sins. Later, verbal abuse of one’s parents is highlighted as a grave sin. Also, backbiting and neglecting purification after urination are grave sins. In hadith anthologies, other than Muslim’s, saying a false oath and desecration of the Grand Mosque in Makkah are also grave sins.

Scholars hold different views regarding the extent that makes a sin a grave one and how to distinguish it from other sins. Ibn ‘Abbās is reported to have said: ‘Whatever God has forbidden is a grave sin’.

The distinguished scholar Abū Ishāq al-Isfarāyīnī, a scholar of al-Shāfiʿī School who was highly distinguished in methodology (*uṣūl*) and *fiqh* shares the same view. Qāḍī ʿIyāḍ says that this is the view of many scrupulous scholars. The argument stated in support of this view is that every act of disobedience in relation to God, the Sublime, is especially grave. However, the great majority of scholars of all disciplines maintain that sins are divided into grave and ordinary. This is also reported to have been stated by Ibn ʿAbbās on a different occasion. This is confirmed by multiple evidence from the Qurʾān and the Sunnah, as well as the usage of scholars of early and recent times. In his book *al-Basīṭ fī al-Madhbhab*, Imam Abū Ḥāmid al-Ghazālī said that to deny the difference between small and grave sins is unbecoming of *fiqh* scholars, since they are well understood from the Sharīʿah and its details. Al-Ghazālī's idea has also been expressed in different words by other scholars. There is no doubt that any disobedience of God is exceedingly ghastly when it is considered in relation to His exalted status and majesty, yet some [grave sins] are more serious than others. They are thus classified into what is erased by offering the five daily prayers, or fasting during Ramadan, or pilgrimage, or *ʿumrah*, or *wuḍūʾ*, or fasting on the day of attendance at Arafat, or on 10 Muharram, or by doing a good action, or anything else stated in authentic hadiths, as contrasted by what is not erased by these. It is confirmed in an authentic hadith that the Prophet said: 'unless the person commits a grave sin'. Thus, Islam considers as small any offences that are erased by prayers and other good actions, while others that are not so erased are classed as grave sins. There is no doubt that this is a fine division. Yet this does not make the small offences any less ghastly, in the sense that they are acts of disobedience of God Almighty. They are small in relation to other sins as they are less abhorrent and easy to atone for, but God knows best.

Now that it is established that sins are divided into minor and grave ones, scholars hold greatly different views on how to define them. It is reported that Ibn ʿAbbās said that 'grave sins include every offence God mentions as incurring punishment in Hell, or God's displeasure, or deserving a curse or the like. Al-Ḥasan al-Baṣrī expressed a similar view. Other scholars said that grave sins include whatever God warns us will incur punishment in Hell or for which

He has specified a mandatory punishment in this life. In his book *al-Basīṭ*, al-Ghazālī says: ‘The overall mental criterion that makes a sin a grave one is that a person commits it without entertaining any feeling of fear or regret, as in the case of one who looks at it as insignificant or one who habitually commits it. It is such a casual approach to sin that makes it a grave one. What leads to the casual whim, odd word, slackness in the observance of what Islam requires of people, but is coupled with a feeling of regret or unease that diminishes the pleasure of disobedience, does not detract from a person’s integrity and is not considered a grave sin’. Shaykh Abū ‘Amr ibn al-Ṣalāḥ said: ‘Any offence may grow and become so serious that it merits the description of being major. This is the point at which such an offence is considered a grave sin. Moreover, grave sins have signs, such as carrying a mandatory punishment, a warning in the Qur’an or the Sunnah that committing them leads to Hell, describing the one who commits them as “transgressor”, incurring a curse, such as the statement that “God curses whoever alters land borders”’.

In his book *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām*, Imam Abū Muhammad al-‘Izz ibn ‘Abd al-Salām said:

If you wish to know the difference between ordinary and grave sins, all you need to do is to compare the evil of the sin to the evil of the sins that are stated to be grave. If the evil of a certain sin is less than the least evil of the grave ones, then that sin is an ordinary or minor offence. If it is equal to, or more than the least of the evil of the grave sins, then it is grave. To revile God, the Sublime and Exalted, or His Messenger, or to disrespect God’s messengers or accuse any of them of falsehood, or to desecrate the Ka‘bah with filth, or throw the Qur’an on a rubbish heap: any of these is among the gravest of sins, even though Islamic law does not specify that it is such. The same applies to one who restrains a chaste woman to enable another to rape her, or to hold a Muslim so as to enable another person to kill him. Needless to say, this is a greater evil than misappropriating an orphan’s property, in addition to its being a grave sin. Likewise, a person may inform the unbelievers of the weak points in the Muslim community’s defences, knowing that this leads to a crushing defeat for the

Muslim community and to their women and children being taken prisoner or being enslaved, and their property taken away. Such types of evil are far greater than that of desertion on the day of battle without valid reason, which is considered one of the grave sins. If one makes a false claim about someone, knowing that it would lead to his being killed, this is a grave sin, but if the false claim means that that person would incur a paltry fine, worth no more than a date, this is not a grave sin. Islamic law makes clear that perjury and the misappropriation of an orphan's funds are grave sins. If they involve a large amount of money or property, it is clear that they are grave sins, but if they involve a very small amount, they may be considered grave as a deterrent. This is similar to the case of prohibiting even a small sip of wine, stating that it is a grave sin even though it has no evil effect. We may take here the threshold that makes the punishment for theft enforceable as a criterion by which a sin is classified as grave. To make a judgement that is at variance with justice is a grave sin. A false testimony is a cause of such a judgement while the judge who returns the verdict is the actor. If the cause is a grave sin, the deed itself is even more so

A number of scholars state that the criterion to apply here is that every offence is coupled with a warning of punishment, or incurs a mandatory punishment or God's curse is a grave sin As such, every offence that leads to evil that is equal to, or greater than, the evil of offences that are coupled with warnings of punishment, or incur mandatory punishment or God's curse is grave

However, it is perhaps a better criterion to say that a sin is grave if it indicates that the offender is as careless about his religion as the one who commits the least of the stated grave sins.ⁱ

Imam Abū al-Ḥasan al-Wāḥidī and others said: It is right to say that there is no clear definition of what constitutes a grave sin, but Islam makes clear that some sins are grave and others minor, while others still are not given either description. This last type includes both grave and minor sins. The reason for not specifying them is that a person refrains from all of them for fear of committing a grave sin. This is akin to withholding specific information denoting which

night in Ramadan the Night of Power is, and at what time the period of answering supplication begins on Fridays and during the night, and the greatest name of God, as well as other things that remain unspecified, but God knows best.

Scholars said that to persistently commit a minor sin makes it grave. ‘Umar and Ibn ‘Abbās are reported to have said that ‘no sin remains grave when followed by supplication for forgiveness, and no minor sin remains so when persistently done’. This is because prayer for forgiveness ensures that a grave sin is wiped off, while persistence transforms a minor sin into a grave one. Concerning the definition of persistence, Shaykh Abū Muhammad al-‘Izz ibn ‘Abd al-Salām said: ‘It is to do the minor sin repeatedly so as to give an impression of carelessness about one’s religion similar to that of a person who deliberately commits a grave sin’. He also said: ‘The same applies when a person commits various minor sins so that together they give the same impression as committing the least of grave sins’. Shaykh Abū ‘Amr ibn al-Ṣalāḥ said: ‘A persistent sinner is one who has enough of the opposite of repentance to make him intend to repeat the sin, or to go on doing it so as to bring it into the domain of what is described as grave indeed. Neither the time nor the number of such action may be determined, but God knows best.’ This is the sum of the criteria defining grave sins.

In the first hadith of this chapter, the Prophet repeats his question three times: ‘Shall I tell you which the gravest sins are?’ He mentions among them undutifulness to parents. The Arabic word used for undutifulness is *‘uqūq* which is derived from a root that indicates severance. Linguists explain it as boycotting or disobeying one’s parents. The exact meaning of undutifulness, which Islam forbids, is rarely defined by scholars. Shaykh Abū Muhammad ibn ‘Abd al-Salām said:

In respect of undutifulness to parents and what is due to them by right, I have not found a criterion to define this. It is agreed by scholars that it is not obligatory to obey them in every thing they order or prohibit. It is forbidden that a son should join a military jihad expedition without their permission, because they may feel the apprehension of his being killed or severely wounded too hard to bear. Added to this is every

type of travel during which parents fear for the life of their child or fear that he may be severely injured.ⁱ

Shaykh Abū ‘Amr ibn al-Ṣalāḥ said: ‘Forbidden undutifulness includes every action that hurts one’s parent, provided that it is not obligatory.’ It may be said that obedience of parents is obligatory in everything that does not constitute a sin. To disobey them in what is permissible is undutifulness. Many scholars make it obligatory to obey one’s parents in what is not clearly prohibited. Our scholars say that a son may travel without his parents’ permission, if his journey is for study or business. This is not contrary to what I have mentioned, because this is general and what I mentioned restricts its generality.

In the second version, the Prophet says: ‘Shall I tell you the gravest of grave sins? Stating falsehood (or he said perjury)’. This is not as it first appears to mean. Undoubtedly, to disbelieve in God’s oneness and to commit murder are graver sins than perjury. Therefore, the Prophet’s statement needs to be interpreted. It may be interpreted in three ways: (1) It is meant as ‘disbelief’ because an unbeliever states a falsehood and acts on it; (2) it applies to one who considers such perjury or false statements to be lawful. To do so makes him an unbeliever; and (3) it means that perjury is one of the gravest sins. This last interpretation is the correct one. To say that it implies disbelief, as in the first way, is unsound, because it implies the prohibition of false statements in regard to rights. That disbelief is wrong and the gravest of all sins was well-known to all, no Muslim would ever doubt that. Therefore, to attach the statement to disbelief gives it little value. Moreover, the apparent meaning that the general tone of the hadith and the rules that apply in this case support that all perjury, or false testimony, is a grave sin, whether it concerns something small or highly valuable. However, we may also apply here what was said about eating one date of an orphan’s property.

The Prophet mentions desertion on the day of a battle as one of the grave sins. This is a clear statement considered by all scholars as evidence confirming its gravity. However, it is reported that al-Ḥasan al-Baṣrī does not consider it so, because he understands the relevant Qur’anic verse as applicable only to the Battle of Badr. The

correct view is that it is general and applicable at all time, but God knows best.

The hadith mentions that when the Prophet spoke about perjury being a grave sin he 'was reclining, but he sat up and continued to repeat it until we thought: we wish he would stop'. That he sat up indicates the great importance he attached to this particular aspect and confirms the fact that perjury is strictly forbidden and totally unacceptable. That the Prophet's companions wished he would stop shows how dear the Prophet was to them. They realized that the mere mention of perjury displeased him and they wanted him to always be comfortable.

The Prophet also mentions black magic as one of the grave sins. This is a confirmation of our Shāfi'ī school's view and the view of the majority of scholars that black magic is forbidden and that learning, practising and teaching it are grave sins. A few of our scholars say that learning black magic is permissible so as to know its nature and to prove the falsehood of those who practise it. Also, by learning it its effects are shown to be different from miraculous happenings that God may grant some of His devoted servants. Whoever adopts this view may consider the hadith applicable to practising black magic, but God knows best.

The Prophet also mentions among grave sins that 'a person reviles his parents', and he explains it saying that reviling another person's parents makes that person retaliate and revile the perpetrator's parents. Thus, the first person's action rebounds on his own parents. This shows that an event may be attributed to the one who causes it, even though he has not done it himself. This is considered undutifulness to parents, because the parents feel it very hard. This statement by the Prophet indicates that causes leading to something forbidden should be abandoned, as in the case of prohibiting selling fruit juice to someone who will use it to brew wine, or selling weapons to someone who will use them for armed robbery, etc., but God knows best.

Transmission

Abū Bakrah is mentioned in the chain of transmission. His name is Nufay' ibn al-Hārith, a companion of the Prophet. The two chains of

transmission mentioned consist of reporters who were all from Basrah, except that Shu‘bah was from Wāsiṭ but moved to Basrah. In the previous chapter, we had two chains of transmission consisting of reporters from Kufah.

Muslim said: ‘Khālīd (meaning ibn al-Ḥārith) narrated’. This is because when Yaḥyā narrated the hadith to Muslim, he mentioned that he heard it from Khālīd without completing his name. Muslim did not wish to give his full name as if it was stated by Yaḥyā so that he would not suggest that Yaḥyā said what he did not say. Yet Muslim wanted to identify Khālīd properly, so he resorted to this method adding between brackets what would provide this identification. The chains of transmission include ‘Ubaydillāh ibn Abī Bakr, and this Abū Bakr was the son of Anas ibn Mālīk, which means that ‘Ubaydillāh is reporting from his grandfather. Abū la-Ghayth’s name is Sālīm. The first chain of transmission includes Sa‘īd al-Jurayrī. His full name is Abū Muslim Sa‘īd ibn Iyās, who belonged to the Jurayr ibn ‘Abbād branch of the tribe of Bakr ibn Wā’il.

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- i. Related by al-Bukhārī, 2511, 5631, 5918 and 6521; al-Tirmidhī, 1901, 2299 and 3019.
 - ii. Related by al-Bukhārī, 2510, 5632 and 6477; al-Tirmidhī, 1207 and 3018; al-Nasā’ī, 4021 and 4882.
 - i. Related by al-Bukhārī, 2766, 5764 and 6857; Abū Dāwūd, 2874; al-Nasā’ī, 3673.
 - i. Related by al-Bukhārī, 5628; Abū Dāwūd, 5142; al-Tirmidhī, 1902.
 - i. ‘Izz al-Dīn ibn ‘Abd al-Salām, *Qawā‘id al-Aḥkām fī maṣāliḥ al-Anām* (Cairo: Dār al-Bayān al-‘Arabī, 2002), Vol. 1, pp 19–22.
 - i. Ibid, p. 22.

CHAPTER 40

THE PROHIBITION OF ARROGANCE

[153–147]. (Dār al-Salām 0164) Muhammad ibn al-Muthannā, Muhammad ibn Bashshār and Ibrāhīm ibn Dīnār narrated:ⁱ all from Yaḥyā ibn Ḥammād. Ibn al-Muthannā said: Yaḥyā ibn Ḥammād narrated to me: Shu‘bah reported; from Abān ibn Taghlib; from Fuḍayl al-Fuqaymī; from Ibrāhīm al-Nakha‘ī; from ‘Alqamah; from ‘Abdullāh ibn Mas‘ūd; from the Prophet (peace be upon him), who said: **‘A person with an atom’s weight of arrogance in his heart will not enter Heaven’.** A man said: **‘A man loves to wear fine clothes and shoes’.** The Prophet said: **‘God is beautiful and He loves beauty. Arrogance is to be scornful of the truth and contemptuous of people’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، جَمِيعًا عَنْ يَحْيَى بْنِ حَمَّادٍ، - قَالَ ابْنُ الْمُثَنَّى حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ فَضِيلِ الْفُقَيْمِيِّ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ». قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً. قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ». «الْكِبَرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ».

[154–148]. (Dār al-Salām 0165) Minjāb ibn al-Ḥārith al-Tamīmī and Suwayd ibn Sa‘īd narrated:ⁱⁱ both from ‘Alī ibn Mushīr. Minjāb said: Ibn Mushīr reported; from al-A‘mash; from Ibrāhīm; from ‘Alqamah; from ‘Abdullāh ibn Mas‘ūd: **‘God’s Messenger (peace be upon him) said: “No one enters Hell if he has the weight of a mustard seed of faith; and no one enters Heaven if he has the weight of a mustard seed of arrogance”.’**

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، وَسُوَيْدُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَلِيِّ بْنِ مُسْهِرٍ، - قَالَ مِنْجَابٌ أَخْبَرَنَا ابْنُ مُسْهِرٍ، - عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا

يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيَّانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ
«كِبْرِيَاء».

[155–149]. (Dār al-Salām 0166) Muhammad ibn Bashshār nar-rated: Abū Dāwūd narrated; Shu‘bah narrated; from Abān ibn Taghlib; from Fuḍayl; from Ibrāhīm; from ‘Alqamah; from ‘Abdullāh; from the Prophet, who said: ‘A person with an atom’s weight of arrogance in his heart will not enter Heaven’.²²

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ فَضِيلٍ، عَنْ إِبْرَاهِيمَ، عَنْ
«عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ».

Text Explanation

22. The hadith quotes the Prophet as saying that ‘God is beautiful and He loves beauty’. Scholars differ as to the meaning of this statement. Some say that it means that whatever is related to God is splendid and beautiful. All good names belong to Him, as do all qualities of beauty and perfection. It is also said that ‘God is beautiful’ means that He gives beauty to things. Imam Abū al-Qāsim al-Qushayrī said that it means that He is majestic. Imam Abū Sulaymān al-Khaṭṭābī said that it means that He is the owner of light and splendour. Others say that it means God acts beautifully with His servants, considers their weaknesses, charges them with what is easy for them to perform and rewards them richly for what they do for His sake.

This description of God is given in this authentic hadith, but it is only reported by single reporters. The same description occurs in the hadith speaking of God’s fine names, but its chain of transmission is questionable. Scholars are of the view that it is appropriate to consider it one of God’s names, but some disagree. Abū al-Ma‘ālī, Imam al-Haramayn, said: ‘We accept and use what is stated of God’s names and attributes in revelations, and what is not permissible to attribute to God we disallow. However, we cannot describe as permissible or prohibited what is not stated to be of either category. Religious verdicts are based on religious texts. Were we to give a

verdict on this last type, we would be making a verdict that is not based on religious text Moreover, it is not a condition for the permissibility to permit using a particular name or attribute that it must be stated in an absolutely authentic text. It is sufficient to have it mentioned in a statement of the degree that defines a required action, even though it may not provide absolute knowledge. However, analogy in religious matters indicates required action, but analogy may not be resorted to in relation to God's names and attributes'. These are the words of Imam al-Ḥaramayn, whose meticulousness in religious matters generally, and in this discipline in particular, is of the highest order.

Imam al-Ḥaramayn's statement, 'We give no verdict of permissibility or prohibition to what is not stated as either permissible or prohibited', is based on the accepted view regarding the status of things before a religious verdict is given on them. The correct view of our meticulous scholars is that no verdict of permissibility, prohibition or otherwise is attached to them, because verdicts are only given on the basis of what God has legislated. Some of our scholars say that such matters are permissible; others that they are forbidden; and others still choose a 'do not know' attitude towards them. The first is the preferred view, but God knows best.

Sunni scholars differ with regard to applying to God, the Exalted, names and attributes of perfection, majesty and praise that have not been specifically stated in religious texts as applying to Him, yet nor have they been prohibited. Some scholars say that it is permissible and others prohibit it without the support of clear evidence in the Qur'an, or recurrent (*mutawātir*) hadith, or unanimous scholarly view. If we have a hadith reported by single reporters, some scholars say using such names and attributes is permissible while others say it is not. Those who permit it say that it may be used in praising God and in supplication, because these are actions and action may rely on what is reported by single reporters. The others say that it is not permissible because it constitutes belief in what may or may not apply to God, the Sublime. This can only be gathered through absolutely authentic statements. *Qāḍī 'Iyāḍ* says that the correct view is that it is permissible because it involves action, and because God says: '*God has the finest names, so appeal to Him by these*'. (7: 180)

The Prophet said: 'A person with an atom weight of arrogance in his heart will not enter Heaven'. Scholars give this statement

different interpretations. Al-Khaṭṭābī mentions two ways of interpreting it: the first is that it means 'a person who is too proud to believe', and such a person will never be in Heaven if he maintains this attitude until he dies. The other interpretation is that no one will have any shred of arrogance at the moment he enters Heaven. It is just like God says: '*We shall remove any rancour that may be lingering in their hearts*'. (7: 43) Both interpretations appear to be too laboured. The hadith occurs in the context of prohibiting the well known attitude based on arrogance, which means looking with disdain on people and being scornful of what is right. Therefore, it should not be given an interpretation that takes it away from what is intended. The apparent meaning is the one chosen by Qāḍī 'Iyāḍ and other meticulous scholars, which is that such a person will not enter Heaven without suffering punishment, if God chooses to punish him. It is also said by scholars that this is his punishment if God punishes him, but He may grant him pardon. It is certain that all who believe in God's oneness will enter Heaven, either with the first group, or later when some of those who committed grave sins and died when persisting in doing them have suffered their punishment. Other scholars say that the hadith means that such a person does not enter Heaven with the righteous who are the first to be admitted there.

The Prophet (peace be upon him) said: 'No one enters Hell if he has the weight of a mustard seed of faith'. This refers to the type of entry that is exclusive to unbelievers, which is permanent. The Prophet uses the expression, 'the weight of a seed', which confirms what was stated earlier about faith, or *īmān*, increasing or decreasing.

The hadith mentions that someone among the Prophet's audience said: 'A man loves to wear fine clothes and shoes'. This person was Mālik ibn Murārah al-Ruhāwī. This is stated by Qāḍī 'Iyāḍ and referred to by Ibn 'Abd al-Barr. Abū al-Qāsim Khalaf ibn 'Abd al-Malik ibn Bashkuwāl mentions various reports about his name and their sources: 'He is Abū Rayḥānah Sham'un, according to Ibn al-A'rābī; Rabī'ah ibn 'Āmir, according to 'Alī ibn al-Madīnī who mentions him in *al-Ṭabaqāt*; Sawād ibn 'Amr, according to Ibn al-Sakan; Mu'ādh ibn Jabal according to Ibn Abī al-Dunyā, who mentions him in his book *al-Khumūl wal-Tawāḍu'*; Mālik ibn Murārah al-Ruhāwī according to Abū 'Ubayd, who mentions him in *Gharīb al-*

Hadīth; ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ according to Ma‘mar; and a final suggestion says that he was Khuraym ibn Fātik.’

Transmission

The chain of transmission of the second hadith features two interesting points: the first is that it includes three reporters from the Tābi‘īn generation reporting from each other. These are al-A‘mash from Ibrāhīm from ‘Alqamah. The other point is that all the reporters from Minjāb to ‘Abdullāh ibn Mas‘ūd belonged to Kufah, except for Suwayd ibn Sa‘īd, Minjāb’s colleague. As such, Minjāb suffices as both report from ‘Alī ibn Mushīr.

i. Related by al-Tirmidhī in a longer version, 1999.

ii. Related by Abū Dāwūd, 4091; al-Tirmidhī, 1998; Ibn Mājah, 59.

CHAPTER 41

EVIDENCE THAT WHOEVER DIES ASSOCIATING NO PARTNERS WITH GOD ENTERS HEAVEN AND WHOEVER DIES A POLYTHEIST ENTERS HELL

[156–150]. (Dār al-Salām 0167) Muhammad ibn ‘Abdullāh ibn Numayr narrated:ⁱ my father and Wakī‘ narrated; from al-A‘mash; from Shaqīq; from ‘Abdullāh: (Wakī‘ said: God’s Messenger—peace be upon him—said: and Ibn Numayr said: I heard God’s Messenger—peace be upon him—say): **‘Whoever dies associating anything with God enters Hell’.** And I say: **Whoever dies associating no partners with God enters Heaven.**

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ وَكَيْعٌ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ ابْنُ نُمَيْرٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ». وَقُلْتُ أَنَا وَمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ.

[157–151]. (Dār al-Salām 0168) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated: Abū Mu‘āwiyah narrated; from al-A‘mash; from Abū Sufyān; from Jābir: **‘A man came to the Prophet (peace be upon him) and said: “Messenger of God, what are the two determinants (al-mūjibatān)?” The Prophet said: “Whoever dies associating no partners with God enters Heaven; and whoever dies claiming that He has partners enters Hell”’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْمُوجِبَتَانِ؟ فَقَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ».

[158–152]. (Dār al-Salām 0169) Abū Ayyūb al-Ghaylānī, Sulaymān ibn ‘Ubaydillāh and Ḥajjāj ibn al-Shā‘ir narrated to me: ‘Abd al-Malik ibn ‘Amr narrated; Qurrah narrated; from Abū al-Zubayr; Jābir ibn ‘Abdullāh narrated: **‘I heard God’s Messenger (peace be upon him) say: “Whoever meets God associating no partners with Him enters Heaven; and who-ever meets Him associating partners with Him enters Hell”.’**

Abū Ayyūb said: Abū al-Zubayr said; from Jābir.

وَحَدَّثَنِي أَبُو أَيُّوبَ الْغَيْلَانِيُّ، سُلَيْمَانُ بْنُ عُبَيْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو، حَدَّثَنَا قُرَّةٌ، عَنْ أَبِي الزُّبَيْرِ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ دَخَلَ النَّارَ». قَالَ أَبُو أَيُّوبَ قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ.

[000–000]. (Dār al-Salām 0170) Ishāq ibn Mansūr narrated to me: Mu‘ādh (who is Ibn Hishām) reported: my father narrated to me; from Abū al-Zubayr; from Jābir that the Prophet said: **the same**.

وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِمِثْلِهِ

[159–153]. (Dār al-Salām 0171) Muhammad ibn al-Muthannā and Ibn Bashshār narrated:ⁱ Ibn al-Muthannā said: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; from Wāṣil al-Aḥḍab; from al-Ma‘rūr ibn Suwayd, who said: **‘I heard Abū Dharr narrating that the Prophet said: “Gabriel (peace be upon him) came to me and gave me the happy news that ‘whoever of your community dies associating no partners with God enters Heaven’. I said: even though he might commit adultery and steal? He said: ‘even though he might commit adultery and steal’”.’**

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلِ الْأَحْذَبِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ، يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «أَتَانِي جِبْرِيلٌ - عَلَيْهِ السَّلَامُ - فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَأِنْ زَنَى وَإِنْ سَرَقَ».

[160–154]. (Dār al-Salām 0172) Zuhayr ibn Ḥarb and Ahmad ibn Khirāsh narrated to me.ⁱⁱ ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated; my father narrated; Ḥusayn al-Mu‘allim narrated to me; from Ibn Buraydah; that Yaḥyā ibn Ya‘mar narrated to him; that Abū al-Aswad al-Du‘alī narrated to him; that Abū Dharr narrated to him, saying: ‘I went to the Prophet (peace be upon him) and he was asleep, wearing a white robe. I went to him later and he was asleep. Then I went to him and he was awake. I sat close to him and he said: “Any human being who says, ‘there is no deity other than God’, and dies believing in it will enter Heaven”. I said: “Even if he commits adultery and steals?” He said: “Even if he commits adultery and steals”. I said: “Even if he commits adultery and steals?” He said: “Even if he commits adultery and steals”. He repeated this three times adding after the fourth “In spite of Abū Dharr”.’ Abū Dharr went out repeating: ‘In spite of Abū Dharr’.²³

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَأَحْمَدُ بْنُ حِرَاشٍ، قَالََا حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا أَبِي قَالَ: حَدَّثَنِي حُسَيْنُ الْمُعَلِّمِ، عَنِ ابْنِ بُرَيْدَةَ، أَنَّ يَحْيَى بْنَ يَعْمَرَ، حَدَّثَهُ أَنَّ أَبَا الْأَسْوَدِ الدِّلِيِّ حَدَّثَهُ أَنَّ أَبَا ذَرٍّ حَدَّثَهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ نَائِمٌ عَلَيْهِ تَوْبٌ أَبْيَضُ، ثُمَّ أَتَيْتُهُ فَإِذَا هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». ثَلَاثًا، ثُمَّ قَالَ فِي الرَّابِعَةِ «عَلَى رَغَمِ أَنْفِ أَبِي ذَرٍّ». قَالَ فَخَرَجَ أَبُو ذَرٍّ وَهُوَ يَقُولُ: وَإِنْ رَغِمَ أَنْفُ أَبِي ذَرٍّ

Text Explanation

23. In the second of these hadiths a man asks the Prophet: ‘What are the two determinants?’ The questioner wanted to know what determines a person’s fate in the Hereafter. In other words: which action or state of things determines that a person goes to Heaven, and which determines his being in Hell.

In the last hadith, the Prophet confirms that a person who firmly believes in God’s oneness will go to Heaven, even though he commits grave sins such as adultery and theft. The Prophet then adds, ‘In spite of Abū Dharr’. The Arabic expression translated here

as 'in spite of Abū Dharr' gives a graphic image showing a person's nose being rubbed in dust. The literal meaning is lost while the sense of opposition is retained. The Prophet said this to Abū Dharr because he felt that anyone who commits a grave sin, such as adultery or theft, could not be easily pardoned. He was so pious that he felt any disobedience of God to be extremely hateful.

Ibn Mas'ūd narrates the hadith quoting the Prophet as saying: 'Whoever dies associating anything with God enters Hell'. Then he adds: 'and I say: Whoever dies associating no partners with God enters Heaven'. This is how the hadith is stated in some original copies of Muslim's anthology, and also in al-Bukhārī's *Ṣaḥīḥ*. In other original copies, the two statements are reversed: 'God's Messenger said: "Whoever dies associating no partners with God enters Heaven". And I say: "Whoever dies associating anything with God enters Hell".' Both statements are authentically reported to have been said by the Prophet, as stated in the second hadith narrated by Jābir. The question here is why Ibn Mas'ūd quoted one part attributing it to the Prophet while stating the other part with an attribution to himself. *Qāḍī* 'Iyāḍ and others suggest that he heard only one part from the Prophet and added the other on the basis of his knowledge of God's Book, or because he drew this conclusion on the basis of what he had heard from the Prophet. This explanation falls short because both parts are attributed to the Prophet by Ibn Mas'ūd himself, as we have already mentioned. Hence, it is better to say that he heard the two parts from the Prophet, but at one time he was certain of the exact wording of one part, but not so certain of the other. Therefore, he quoted what he was certain of but reported the other differently, adding it to the memorized part. At another time, his certainty was of the other part and he attributed it to the Prophet while making the first his own, but adding it in the same way. We thus combine the two reports by Ibn Mas'ūd and it thus agrees with the hadith as narrated by others, who quote the two parts as spoken by the Prophet, but God knows best.

The Prophet (peace be upon him) states a verdict that whoever dies associating partners with God will be in Hell and whoever dies believing in God's oneness will be in Heaven. This is unanimously agreed upon by all Muslims. That a polytheist will be in Hell is taken as a general statement, and it is understood to mean that such a person enters Hell and stays there. There is no difference between

polytheists who are Jews, Christians, idol worshippers or other unbelievers. Moreover, there is no difference between those who disbelieve out of stubborn rejection or other unbelievers. Nor is there any difference between one who rejects Islam and one who claims to be a Muslim but is judged to be an unbeliever because he denies something, the denial of which makes him such.

Again, it is certain that a person who dies believing in God's oneness will enter Heaven. A person who is not guilty of persistently committing grave sins will be among the first to enter Heaven. However, the one who dies persisting in committing grave sins, but believes in God's oneness, is left to God's will. If God forgives him, he goes to Heaven with those who enter it first. Otherwise, he will be punished, then brought out of Hell and sent to Heaven where he stays forever, but God knows best.

The Prophet says: 'Even if he commits adultery and steals'. This supports the belief of the Sunni Muslims that those who commit grave sins are not inevitably doomed to Hell, but if they are punished in Hell they will then be brought out of it and subsequently be admitted into Heaven where they stay forever. All this has been fully discussed earlier, and God knows best.

Transmission

The first chain of transmission consists of reporters who all belonged to Kufah, from Muhammad ibn Numayr to 'Abdullāh ibn Mas'ūd and everyone in between. It is noted that in this chain of transmission Muslim says: 'Wakī' said: God's Messenger—peace be upon him—said: and Ibn Numayr said: I heard God's Messenger—peace be upon him—say'. This and similar fine points highlighted by Muslim prove without doubt his scrupulous scholarship, rich knowledge, meticulous reporting and great expertise in the transmission discipline. May God reward him richly for his diligence. The fine point here is that Ibn Numayr narrates from Ibn Mas'ūd that he heard God's Messenger say the hadith. Thus, the chain of transmission is agreed by all scholars to be undoubtedly continuous and complete. On the other hand, Wakī' narrates from Ibn Mas'ūd, stating: 'God's Messenger said'. Scholars differ as to whether this form suggests completeness of the chain of transmission or not. The

majority agree that it is complete, just as in 'I heard the Prophet say'. Others require further evidence to rule that it is complete. If this view is upheld, then the hadith will be regarded as having an incomplete chain of transmission, i.e. *mursal*, going up to the Prophet's companion. Scholars disagree on whether such a hadith is upheld as evidence or not. The great majority are of the view that it is upheld, although other *mursal* hadiths are not upheld as evidence. Abū Ishāq al-Isfarāyīnī of the Shāfi'ī school says that such a *mursal* is not upheld. Thus, the hadith is narrated with complete and incomplete chains of transmission. Differences of views on such hadiths are well known: some scholars say that the incomplete is given priority, while others say that priority is given to the one that enjoys better memorization, and others still say that it is given to the greater number. The correct view is that priority should be given to the version with the complete chain of transmission. Thus, Muslim took precautions and mentioned the two wordings, so that he would not be reporting the overall meaning. All scholars agree that reporting the exact wording is better, but God knows best.

Abū Sufyān, who reports from Jābir, is named Ṭalḥah ibn Nāfi', while Abū al-Zaybayr's name is Muhammad ibn Muslim ibn Tadrus. At the end of the third hadith Muslim states: 'Abū Ayyūb said: Abū al-Zubayr said; from Jābir'. What he means is that Abū Ayyūb and Ḥajjāj differed in their reporting from Jābir: Abū Ayyūb said: 'from Jābir', while Ḥajjāj said: 'Jābir narrated'. Using the word 'narrated', which we have already said is to state in Arabic, 'narrated to us', is clearer in indicating the continuity of reporting. 'From', on the other hand, is subject to different opinions. The majority of scholars confirm that it indicates continuity just like 'narrated', but some scholars say that it indicates discontinuity. Adopting this last view means that the hadith is incompletely reported, and that it is a *mursal* from the Tābi'īn reporter. Qurrah is Khālid's son, while al-Ma'rūr ibn Suwayd makes an interesting point: al-A'mash said: 'I saw al-Ma'rūr when he was 120 years of age, with his hair and beard all black'.

We have already mentioned that Abū Dharr's name was Jundab, according to the best known reports, but other suggestions are given. Ibn Buraydah, who is mentioned in this hadith, is 'Abdullāh. Buraydah had two sons who were twins, Sulaymān and 'Abdullāh,

and both are graded as 'reliable'. We mentioned them earlier in the Book of Faith. Ibn Buraydah, Yaḥyā ibn Ya'mur and Abū al-Aswad are three reporters of the Tābi'īn generation and they report from each other.

According to what is best known, Abū al-Aswad's name was Zālim ibn 'Amr, but it is also said that his name was 'Amr ibn Zālim, or 'Uthmān ibn 'Amr, or 'Amr ibn Sufyān, or 'Uwaymir ibn Zālim. He was the first scholar to establish the rules of grammar and was appointed by 'Alī ibn Abī Ṭālib to the position of judge of Basrah.



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- i. Related by al-Bukhārī, 1181, 4227 and 6305.
 - i. Related by al-Bukhārī, 1180 and 7049.
 - ii. Related by al-Bukhārī, 5489.

CHAPTER 42

THE PROHIBITION OF KILLING AN UNBELIEVER AFTER HE SAYS: THERE IS NO DEITY OTHER THAN GOD

[161–155]. (Dār al-Salām 0173) Qutaybah ibn Sa‘īd narrated:ⁱ Layth narrated [H]. Also, Muhammad ibn Rumḥ narrated (in largely similar text); al-Layth reported; from Ibn Shihāb; from ‘Atā’ ibn Yazīd al-Laythī; from ‘Ubaydillāh ibn ‘Adī ibn al-Khiyār; from al-Miqdād ibn al-Aswad that he reported to him that he said: ‘Messenger of God, suppose I meet an unbeliever [in battle] and he fights me and hits one of my arms with his sword and cuts it. He then runs away from me [standing] behind a tree and says: “I submit myself to God”. May I kill him, Messenger of God, after he has said it?’ God’s Messenger (peace be upon him) said: ‘Do not kill him’. I said: ‘Messenger of God, he has cut my hand and it is after cutting it that he said those words. May I kill him?’ God’s Messenger (peace be upon him) said: ‘Do not kill him. If you kill him, he is in your position before you kill him and you are in his position before he said the words he did’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، - وَاللَّفْظُ مُتَقَارِبٌ - أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَيَّارِ، عَنِ السُّمَيْدَادِيِّ بْنِ الْأَسْوَدِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَقَاتَلَنِي فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا. ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ فَقَالَ أَسْلَمْتُ لِلَّهِ. أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَاتَلَنَا؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَقْتُلُهُ». قَالَ: فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ قَطَعَ يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا أَفَأَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَقْتُلُهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنْكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ

[162–156]. (Dār al-Salām 0174) Ishāq ibn Ibrāhīm and ‘Abd ibn Ḥumayd narrated: ‘Abd al-Razzāq reported; Ma‘mar reported [H]. Also, Ishāq ibn Mūsā al-Anṣārī narrated; al-Walīd ibn Muslim narrated; from al-Awzā‘ī [H]. Muhammad ibn Rāfi‘ narrated: ‘Abd al-Razzāq narrated; Ibn Jurayj reported: all from al-Zuhri with this chain of transmission: **Ibn Jurayj and al-Awzā‘ī mention in their narration, ‘I submit myself to God’, as al-Layth said in his narration. Ma‘mar’s narration includes: ‘When I was about to kill him, he said “There is no deity other than God”’.**

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، جَمِيعًا عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ. أَمَّا الْأَوْزَاعِيُّ وَابْنُ جُرَيْجٍ فَفِي حَدِيثِهِمَا قَالَ أَسْلَمْتُ لِلَّهِ، كَمَا قَالَ اللَّيْثُ فِي حَدِيثِهِ. وَأَمَّا مَعْمَرٌ فَفِي حَدِيثِهِ فَلَمَّا أَهْوَيْتُ لَأَقْتُلَهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ.

[163–157]. (Dār al-Salām 0175) Ḥarmalah ibn Yaḥyā narrated: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; ‘Aṭā’ ibn Yazīd al-Laythī al-Jundā‘ī narrated to me; that ‘Ubaydillāh ibn ‘Adī ibn al-Khiyār reported to him; that al-Miqdād ibn ‘Amr ibn al-Aswad al-Kindī, an ally of the Zuhrah clan who took part in the Battle of Badr alongside the Prophet, said: **‘Suppose that I meet an unbeliever [in battle] ...’. He mentioned the same as in al-Layth’s narration.**

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الْجُنْدَعِيُّ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيَّ بْنَ الْخِيَّارِ أَخْبَرَهُ أَنَّ الْمِقْدَادَ بْنَ عَمْرِو بْنِ الْأَسْوَدِ الْكِنْدِيَّ، وَكَانَ حَلِيفًا لِبَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ.

[164–158]. (Dār al-Salām 0176) Abū Bakr ibn Abī Shaybah narrated:ⁱ Abū Khālid al-Aḥmar narrated [H] Abū Kurayb and Ishāq ibn Ibrāhīm narrated; from Abū Mu‘āwiyah; both from al-A‘mash; from Abū Zibyan; from Usamah ibn Zayd. This is Ibn Abī Shaybah’s narration: **‘God’s Messenger (peace be upon him) sent us on a military expedition, and we raided al-Ḥurāqāt of Juhynah. I caught**

up with a man but he said: “there is no deity other than God”. Yet I stabbed him. I then felt very uneasy. I mentioned this to the Prophet, and God’s Messenger (peace be upon him) said to me: “Did he say, there is no deity other than God, and yet you killed him?” I said: “Messenger of God, he only said it out of fear of my sword”. He said: “Should you not have opened his heart so as to make sure whether he truly meant it or not?” He continued to repeat this to me and I wished I had only embraced Islam on that day’. Sa’d said: ‘By God, I will never kill a Muslim until I see the corpulent man, meaning Usāmah, killing him’. A man said: ‘Does not God say: *“Fight them until there is no more oppression, and all submission is made to God alone?”*’ (8: 39) Sa’d said: ‘We fought so that there would be no more oppression, but you and your fellow men wish to fight so that there will be oppression’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَهَذَا حَدِيثُ ابْنِ أَبِي شَيْبَةَ. قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَصَبَحْنَا الْحُرَقَاتِ مِنْ جُھَيْنَةَ، فَأَذْرَكْتُ رَجُلًا، فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَطَعَنْتُهُ، فَوَقَعَ فِي نَفْسِي مِنْ ذَلِكَ، فَذَكَرْتُهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَقَتَلْتَهُ؟» قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّمَا قَالَهَا خَوْفًا مِنَ السَّلَاحِ. قَالَ: «أَفَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لَا؟» فَمَازَالَ يُكْرِّرُهَا عَلَيَّ حَتَّى تَمَنَيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ. قَالَ: فَقَالَ سَعْدٌ وَأَنَا وَاللَّهِ لَا أَقْتُلُ مُسْلِمًا حَتَّى يَقْتُلَهُ ذُو الْبَطْنَيْنِ. يَعْنِي أُسَامَةَ. قَالَ: قَالَ رَجُلٌ أَلَمْ يَقُلِ اللَّهُ: «وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِه؟» فَقَالَ سَعْدٌ: قَدْ قَاتَلْنَا حَتَّى لَا تَكُونَ فِتْنَةً وَأَنْتَ وَأَصْحَابُكَ تُرِيدُونَ أَنْ تُقَاتِلُوا حَتَّى تَكُونَ فِتْنَةً

[165–159]. (Dār al-Salām 0177) Ya‘qūb [ibn Ibrāhīm] al-Dawraqī narrated: Hushaym narrated; Ḥaṣīn reported; Abū Zibyan narrated, saying: I heard Usāmah ibn Zayd ibn Ḥārithah narrating. He said: ‘God’s Messenger sent us to al-Ḥurāqah of Juhaynah. We raided them and defeated them. One man from the Anṣār and I chased one of their men, and when we were overtaking him, he said: “There is no deity other than God”. The Anṣārī man stopped, but I stabbed him with my spear and killed him. When we returned, this was reported to the Prophet (peace be upon him). He said to me: “Usāmah, did you kill the man after he had said there is no deity

other than God?" I said: Messenger of God, he only said it to protect himself. He said: "Did you kill the man after he had said there is no deity other than God?" He continued to repeat it until I wished that I had embraced Islam only on that day'.

حَدَّثَنَا يَعْقُوبُ الدَّوْرَقِيُّ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنٌ، حَدَّثَنَا أَبُو ظَبْيَانَ، قَالَ سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ يُحَدِّثُ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحَرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ. وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشَيْنَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَكَفَّ عَنْهُ الْأَنْصَارِيُّ وَطَعَنَتْهُ بُرْمُجِي حَتَّى قَتَلَتْهُ. قَالَ: فَلَمَّا قَدِمْنَا بَلَّغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِي: «يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا كَانَ مُتَعَوِّذًا. قَالَ: فَقَالَ «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: فَمَا زَالَ يُكْرِّرُهَا عَلَيَّ حَتَّى تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ

[166–160]. (Dār al-Salām 0178) Ahmad ibn al-Ḥasan ibn Khirāsh narrated: ‘Amr ibn ‘Aṣim narrated; Mu‘tamir narrated: I heard my father narrating; that Khālīd al-Athbaj, the nephew of Ṣafwān ibn Muḥriz, narrated from Ṣafwān ibn Muḥriz, that he narrated that Jundab ibn ‘Abdullāh al-Bajalī sent a message to ‘As‘as ibn Salāmah, at the time of Ibn al-Zubayr, saying: ‘Bring me a group of your brothers as I want to speak to them’. He sent them a messenger. When they had gathered, Jundab went to them wearing a yellow overcoat with a hood. He said to them: ‘Continue to speak as you were’. The conversation continued. When it was his turn to speak, he uncovered his head and said: ‘I have come to you not intending to narrate to you from your Prophet. God’s Messenger (peace be upon him) sent an expedition of Muslims to fight idolaters. The two parties met in battle. A certain idolater was able, when he so determined, to aim at a certain Muslim and kill him. A certain Muslim watched him, hoping to take him unawares. We were told that he was Usāmah ibn Zayd. When he raised his sword, the man said, “there is no deity other than God”, but he [nevertheless] killed him. The messenger [from the expedition] bringing the news [of victory] came to the Prophet who asked him [questions] and he answered. He then told him what the man did. The Prophet called that man in and asked him: “Why did you kill him?” The man said: “Messenger of God, he was very hard on the Muslims and killed this man and that man, naming several people. I attacked him, and

when he saw the sword, he said: 'there is no deity other than God'. God's Messenger said: "Did you kill him?" He said: "Yes". The Prophet said: "What will you do with 'there is no deity other than God' when it confronts you on the Day of Judgement?" The man said: "Messenger of God, pray for my forgiveness". The Prophet said again: "What will you do with 'there is no deity other than God' when it confronts you on the Day of Judgement?" He continued to say to him nothing except "What will you do with 'there is no deity other than God' when it confronts you on the Day of Judgement?".²⁴

حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ، حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا مُعْتَمِرٌ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، أَنَّ خَالِدًا الْأَنْبَجَ ابْنَ أَخِي صَفْوَانَ بْنِ مُحْرِزٍ حَدَّثَ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ، أَنَّهُ حَدَّثَ أَنَّ جُنْدَبَ بْنَ عَبْدِ اللَّهِ الْبَجَلِيَّ بَعَثَ إِلَى عَسْعَسِ بْنِ سَلَامَةَ زَمَنَ فِتْنَةِ ابْنِ الزُّبَيْرِ، فَقَالَ: اجْمَعْ لِي نَفَرًا مِنْ إِخْوَانِكَ حَتَّى أُحَدِّثَهُمْ. فَبَعَثَ رَسُولًا إِلَيْهِمْ، فَلَمَّا اجْتَمَعُوا جَاءَ جُنْدَبٌ وَعَلَيْهِ بُرُتُسٌ أَصْفَرٌ، فَقَالَ: تَحَدَّثُوا بِمَا كُنْتُمْ تَحَدَّثُونَ بِهِ. حَتَّى دَارَ الْحَدِيثُ، فَلَمَّا دَارَ الْحَدِيثُ إِلَيْهِ حَسَرَ الْبُرُتُسَ عَنْ رَأْسِهِ فَقَالَ: إِنِّي أَتَيْتُكُمْ وَلَا أُرِيدُ أَنْ أُخْرِجَكُمْ عَنْ نَبِيِّكُمْ. إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بَعَثًا مِنْ الْمُسْلِمِينَ إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ، وَإِيَّاهُمْ التَّقَوُّوا فَكَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَصَدَّ لَهُ فَتَقَتَّهُ. وَإِنَّ رَجُلًا مِنَ الْمُسْلِمِينَ فَصَدَّ غَفْلَتُهُ، قَالَ: وَكُنَّا نُحَدِّثُ أَنَّهُ أَسَامَةُ بْنُ زَيْدٍ. فَلَمَّا رَفَعَ عَلَيْهِ السَّيْفَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَتَقَتَّهُ فَجَاءَ الْبَشِيرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهُ فَأَخْبَرَهُ، حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ. فَدَعَاهُ فَسَأَلَهُ، فَقَالَ: «لَمْ قَتَلْتَهُ؟» قَالَ: يَا رَسُولَ اللَّهِ، أَوْجَعَ فِي الْمُسْلِمِينَ وَقَتْلَ فُلَانًا وَفُلَانًا. - وَسَمَى لَهُ نَفَرًا - وَإِنِّي حَمَلْتُ عَلَيْهِ، فَلَمَّا رَأَى السَّيْفَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقْتَلْتَهُ؟» قَالَ: نَعَمْ. قَالَ: «فَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ: يَا رَسُولَ اللَّهِ، اسْتَغْفِرُ لِي. قَالَ: «وَكَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟» قَالَ فَجَعَلَ لَا يَزِيدُهُ عَلَى أَنْ يَقُولَ: «كَيْفَ تَصْنَعُ بِلَا إِلَهَ إِلَّا اللَّهُ إِذَا جَاءَتْ يَوْمَ الْقِيَامَةِ؟»

Text Explanation

24. In the fourth hadith, No. 164, the Prophet said to Usāmah: 'Should you not have opened his heart so as to make sure whether he truly meant it or not?' A more literal translation renders the question as: 'Should you not have opened his heart so as to make sure

whether it truly said it or not?’ The first use of the pronoun ‘it’ refers to the heart. What the Prophet meant is that we are required to take things as they appear to us, or as people state. There is no way any man can know what another person thinks or harbours in his mind. The Prophet rebuked Usāmah for not acting on what the man said. He could not examine the man’s heart and mind. Affected by the Prophet’s rebuke, Usāmah wished that he had embraced Islam only on that day, because when one embraces Islam all one’s past sins are erased and one begins with a clean sheet. This explains how grave his error was.

In the last hadith, Jundab ibn ‘Abdullāh sent a message requesting ‘As‘as to call in some of his tribesmen so that he could speak to them. When he actually spoke, he said: ‘I have come to you not intending to narrate to you from your Prophet’. Then he actually reports to them a hadith. This may be interpreted in two ways. The first is that the negating word is not actually meant. This is normal usage in Arabic, and there are a couple of instances of such in the Qur’an. The other is that he originally intended to speak to them giving his own admonition, but as he was speaking, he changed his mind and quoted this hadith so that his admonition would be more effective.

In the first hadith, the Prophet says to his questioner about the killing of the man who had cut his hand and who then said ‘there is no deity other than God’: ‘Do not kill him. If you kill him, he is in your position before you kill him and you are in his position before he said the words he did’. Scholars give different interpretations to the meaning of the Prophet’s statement. Perhaps the best and clearest is what Imam al-Shāfi‘ī and Ibn al-Qaṣṣār of the Mālikī school, as well as others said: ‘It is forbidden to kill him since he has said “there is no deity other than God”, just like you yourself were before killing him. When you have killed him, you are no longer forbidden to be killed (i.e. you are no longer a Muslim), just like he was before declaring that there is no deity other than God’. Ibn al-Qaṣṣār adds: ‘except for your excuse that may waive your killing by way of retribution’. Qāḍī ‘Iyāḍ said: ‘You are like him in committing a sin and steering away from the path of the truth. However, the two of you differ in the nature of your sins: his is disbelief and yours is disobedience and transgression’. That the Prophet (peace be upon him) did not punish Usāmah in either *qiṣās*, [i.e. equal punishment,

which in this case is the death penalty], financial indemnity, or atonement may be interpreted as waiving all of these. However, the atonement is due, but *qiṣāṣ* is waived because of the misconception. Usāmah thought that the man was an unbeliever and that he had only said the words declaring God's oneness so as to save himself; that these were words spoken in actuality but without any conviction. As such, Usāmah thought that he was not a Muslim.

Concerning financial indemnity in such a case, al-Shāfi'ī expresses two different views, each of which is endorsed by a number of scholars. The fact that no mention of atonement was made is perhaps due to the fact that it was not immediately required. According to the right view endorsed by scholars of *uṣūl al-fiqh*, or legal theory, its mention may be delayed until it became necessary. According to scholars who consider the financial indemnity obligatory in such a case, it may be that Usāmah was in financial difficulty at the time, such that it was delayed until a time when he could pay it.

The last hadith mentions that Jundab ibn 'Abdullāh called for a meeting of people to speak to them. It shows that a scholar, and anyone who enjoys a position of respect in his community, should speak to people, calm their agitation, admonish them and explain to them what is required of them in their faith.

The Prophet said to Usāmah: 'Should you not have opened his heart so as to make sure whether he truly meant it?' This is the basis of the well-known rule of *fiqh* and *uṣūl al-fiqh*: all matters are taken as they appear to be, but what people may harbour in their hearts is left to God, as His knowledge is complete and perfect.

The hadiths in this chapter mention different ways of how the Prophet knew of what happened. Usāmah mentions that after he killed the man, he was uneasy about it and he mentioned it to the Prophet. Other reports suggest that the herald who brought the news of the victory to the Prophet told him about it, or that the Prophet learnt it from others before he questioned Usāmah about it. We may combine all different reports and say that Usāmah was uneasy about what happened and intended to ask the Prophet about it. However, the herald arrived in Madinah first and he was questioned by the Prophet about the details of what took place, and he might have told him then. It is also probable that other people mentioned it to the Prophet, and he questioned Usāmah. There is nothing in any of the

reports to suggest that Usāmah was the first to tell the Prophet, but God knows best.

Transmission

Al-Miqdād is mentioned in one chain of transmission as Ibn al-Aswad and in the other as Ibn ‘Amr ibn al-Aswad. His true name and ancestry is al-Miqdād ibn ‘Amr ibn Tha‘labah ibn Mālik ibn Rabī‘ah. In pre-Islamic days, he was adopted by al-Aswad ibn ‘Abd Yaghūth ibn Wahb ibn ‘Abd Manāf ibn Zuhrah. He was thus affiliated to al-Aswad and came to be better known as al-Miqdād ibn al-Aswad. The purpose of his being named here as al-Miqdād ibn ‘Amr ibn al-Aswad is to give him both identifications. Someone might know him by only one of the two, and stating both ensures his identity to all. ‘Amr is stated before al-Aswad because, as the natural father, he is more important. This is certainly good and proper. Al-Miqdād was one of the earliest Muslims. ‘Abdullāh ibn Mas‘ūd said: ‘The first to declare themselves Muslims in Makkah were seven people, and al-Miqdād was one of them’. He was also one of the migrants to Abyssinia. His appellation was Abū al-Aswad, but other reports suggest that he was Abū ‘Amr, or Abū Ma‘bad, but God knows best. It is also mentioned in the hadith that he was an ally of the Zuhrah clan of the Quraysh, because al-Aswad ibn ‘Abd Yaghūth of Zuhrah made him his ally, in addition to adopting him. As for his also being called al-Kindī, it is reported that his father was an ally of Kindah. A different report suggests that al-Miqdād himself went to Kindah after he had killed someone and allied himself to Kindah before coming to Makkah, where he became an ally of the Zuhrah.

The chain of transmission of the third hadith features three from the Tābi‘īn generation reporting from each other. These are Ibn Shihāb, ‘Aṭā’ and ‘Ubaydillāh ibn ‘Adī. Similar cases have been highlighted earlier.

‘As‘as ibn Salāmah is mentioned by Ibn ‘Abd al-Barr as being from Basrah. He reported from the Prophet and his hadiths are classified as *mursal*, or with incomplete chains of transmission because he did not hear directly from the Prophet. This is also stated by al-Bukhārī in his *Tārīkh*. Ibn Abī Ḥātim and others mention him as one of the Tābi‘īn. Al-Bukhārī says of him: his appellation is Abū

Şufrah, and he belonged to the Tamīm tribe and lived in Basrah. His is one of the odd names, as he was the only one known by this name, but God knows best.

We need to mention here that al-Dāraqūṭnī, a highly eminent scholar of Hadith, *fiqh* and the Qur'an, criticized the chains of transmission of some of these hadiths, particularly the second one. Al-Nawawī discusses the details of this criticism and how the hadith was reported by al-Awzā'ī and from him, as well as what Qāḍī 'Iyāḍ says about it. He then concludes his discussion as follows: 'The sum of all this discussion and the different views expressed here concerns al-Walīd ibn Muslim reporting from al-Awzā'ī.' On the other hand, the narration of al-Layth, Ma'mar, Yūnus and Ibn Jurayj is undoubtedly sound and authentic. These are the versions that give the main core, while al-Awzā'ī's version is stated by way of endorsement. It is well established by Hadith scholars that endorsement may be by hadiths that have some element of weakness, because they are cited merely as support to more authentic versions. This means that the confusion that concerns al-Walīd's narration from al-Awzā'ī does not detract from the authenticity of the main hadith, which is generally agreed to be authentic'. We have said earlier that the majority of questions raised by al-Dāraqūṭnī are of this type. They do not affect the authenticity of the texts of the hadiths. We also mentioned in the Notes in our Introduction that Muslim justified his action of introducing such reports, explaining that they only endorse what is more reliable, but God knows best.



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- i. Related by al-Bukhārī, 3794 and 6472; Abū Dāwūd, 2644.
 - i. Related by al-Bukhārī, 4021 and 6478; Abū Dāwūd, 2643.

CHAPTER 43

WHOEVER CARRIES ARMS AGAINST US DOES NOT BELONG TO US

[167–161]. (Dār al-Salām 0179) Zuhayr ibn Ḥarb and Muḥammad ibn al-Muthannā narrated to me:ⁱ Yaḥyā (who is al-Qaṭṭān) narrated [H]. Also, Abū Bakr ibn Abī Shaybah narrated: Abū Usāmah and Ibn Numayr narrated; all from ‘Ubaydillāh; from Nāfi‘; from Ibn ‘Umar; from the Prophet (peace be upon him) [H]. Also, Yaḥyā ibn Yaḥyā narrated [his text]: I read out to Mālik; from Nāfi‘; from Ibn ‘Umar; that the Prophet said: **‘Whoever carries arms against us does not belong to us’**.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، وَابْنُ، نُمَيْرٍ كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى - وَاللَّفْظُ لَهُ - قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

[168–162]. (Dār al-Salām 0180) Abū Bakr ibn Abī Shaybah and Ibn Numayr narrated: Mus‘ab (who is Ibn al-Miqdām) narrated; ‘Ikrimah ibn ‘Ammār narrated; from Iyās ibn Salamah; from his father; from the Prophet: **‘Whoever draws a sword against us does not belong to us’**.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالَا: حَدَّثَنَا مُصْعَبٌ، - وَهُوَ ابْنُ الْهِقْدَامِ - حَدَّثَنَا عِكْرِمَةُ بْنُ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ سَلَّ عَلَيْنَا السِّيفَ فَلَيْسَ مِنَّا»..

[169–163]. (Dār al-Salām 0181) Abū Bakr ibn Abī Shaybah, ‘Abdullāh ibn Barrād al-Ash‘arī and Abū Kurayb narrated saying:ⁱ Abū Usāmah narrated; from Burayd; from Abū Burdah; from Abū Mūsā;

that the Prophet said: 'Whoever carries arms against us does not belong to us'.²⁵

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ، وَأَبُو كُرَيْبٍ قَالُوا حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي
«بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

Text Explanation

25. The meaning of this hadith was explained at the beginning of this book, preceded by the rule agreed to by all Sunni scholars and *fiqh* scholars. It says that a person who carries arms against other Muslims, without considering his action lawful, is not an unbeliever, even though he has no right to it and has no justification for his action. If he considers it lawful, then he is an unbeliever.

The hadith is understood to refer to a person who considers that it is lawful to carry arms against the Muslim community and does not offer any justification for his action. Such a person is an unbeliever who has forfeited his status as belonging to the Muslim community. Some scholars say that it means that such a person does not follow our guidance. Sufyān ibn 'Uyaynah disliked this interpretation. He said that it is completely wrong. He preferred that no interpretation be given so that its warning be more effective.

Transmission

Abū Mūsā's narration of this hadith features a chain of transmission with all the reporters it includes belonging to Kufah.



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- i. Abū Usāmah's narration is related by Ibn Mājah, 2576; Mālik's narration is related by al-Bukhārī, 7070; al-Nasā'ī, 4111.
 - i. Related by al-Bukhārī, 6660; al-Tirmidhī, 1459; Ibn Mājah, 2577.

CHAPTER 44

WHOEVER CHEATS US DOES NOT BELONG TO US

[170–164]. (Dār al-Salām 0182) Qutaybah ibn Sa‘īd narrated:ⁱ Ya‘qūb (who is Ibn ‘Abd al-Raḥmān al-Qārī) narrated [H]. Also, Abū al-Aḥwaṣ Muhammad ibn Ḥayyān narrated; Ibn Abī Ḥāzim narrated; both from Suhayl ibn Abī Ṣāliḥ; from his father; from Abū Hurayrah; that God’s Messenger (peace be upon him) said: **‘Whoever carries arms against us does not belong to us and whoever cheats us does not belong to us’.**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِيَّ ح. وَحَدَّثَنَا أَبُو الْأَحْوَصِ، مُحَمَّدُ بْنُ حَبَّانَ حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، كِلَاهُمَا عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا».

[171–000]. (Dār al-Salām 0183) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Hujr narrated:ⁱⁱ all from Ismā‘īl ibn Ja‘far; Ibn Ayyūb said: Ismā‘īl narrated saying: al-‘Alā’ reported to me; from his father; from Abū Hurayrah; that ‘as he was passing by, God’s Messenger (peace be upon him) saw a heap of food [on sale]. He put his hand into it and felt that it was wet underneath. He said: “O food seller, what is this?” The man said: “Messenger of God, it has been affected by rain”. The Prophet said: “Would it not be better for you to put it on top so that people can see it? Whoever cheats does not belong to me”’.²⁶

وَحَدَّثَنِي يَحْيَى بْنُ أَبِيوبَ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، قَالَ ابْنُ أَبِيوبَ حَدَّثَنَا إِسْمَاعِيلُ، قَالَ أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ طَعَامٍ، فَأَذْخَلَ يَدَهُ فِيهَا، فَتَلَّكَ أَصَابِعُهُ بَلَلًا، فَقَالَ: «مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ. قَالَ: «أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَمَا يَرَاهُ النَّاسُ؟ مَنْ غَشَّنَا فَلَيْسَ مِنِّي».

Text Explanation

26. The first part of the first hadith has already been explained in the previous chapter. The second part and the second hadith are very clear and al-Nawawī does not add anything apart from explaining certain words. This is taken care of in the translation.

Transmission

Ya‘qūb al-Qārī derives his name from his tribe al-Qārah while Ibn Abī Ḥāzim was ‘Abd al-‘Azīz ibn Abī Ḥāzim.



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- i. The narration by Abū al-Ahwas is also related by Ibn Mājah, 2575.
 - ii. Related by al-Tirmidhī, 1315.

CHAPTER 45

THE PROHIBITION OF SLAPPING ONE'S FACE, TEARING ONE'S CLOTHES AND LAMENTATION

[172–165]. (Dār al-Salām 0184) Yaḥyā ibn Yaḥyā narrated:¹ Abū Mu‘āwiyah reported [H]. Also, Abū Bakr ibn Abī Shaybah narrated: Abū Mu‘āwiyah and Wakī‘ narrated [H]. And Ibn Numayr narrated: my father narrated; all of them from al-A‘mash; from ‘Abdullāh ibn Murrah; from Masrūq; from ‘Abdullāh: **‘God’s Messenger (peace be upon him) said: “Those who slap their faces, or tear their clothes, or lament as in the days of Jāhiliyyah do not belong to us”.**’

This is Yaḥyā’s narration, but Ibn Numayr and Abū Bakr said: **‘Those who slap their faces, tear and lament ...’.**

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ: «رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، أَوْ شَقَّ الْجُبُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ

هَذَا حَدِيثُ يَحْيَى وَأَمَّا ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ فَقَالَا: «وَشَقَّ وَدَعَا». بَعِيرٌ أَلْفٍ

[173–166]. (Dār al-Salām 0185) ‘Uthmān ibn Abī Shaybah narrated: Jarīr narrated [H]. Also Ishāq ibn Ibrāhīm and ‘Alī ibn Khashram narrated: both said: ‘Isā ibn Yūnus narrated; all of them from al-A‘mash, with this chain of transmission. **But they said: ‘And tear and lament ...’.**

وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: حَدَّثَنَا عِيسَى «بْنُ يُونُسَ، جَمِيعًا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، وَقَالَا: «وَشَقَّ وَدَعَا

[174–167]. (Dār al-Salām 0186) Al-Ḥakam ibn Mūsā al-Qanṭarī narrated:ⁱ Yaḥyā ibn Ḥamzah; from ‘Abd al-Raḥmān ibn Yazīd ibn Jābir; that al-Qāsim ibn Mukhaymirah narrated to him, saying: Abū Burdah ibn Abī Mūsā narrated to him: ‘Abū Mūsā complained of some illness and he lost consciousness. His head was on the lap of a woman from his family. A woman from his family cried out. He could not say anything to her. When he regained consciousness, he said: “I disown whatever was disowned by God’s Messenger (peace be upon him). God’s Messenger (peace be upon him) disowned the woman who laments, rends her hair or tears her clothes”.’

حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى الْقَنْطَرِيُّ، حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، أَنَّ الْقَاسِمَ بْنَ مُخَيْمِرَةَ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى قَالَ: وَجَعَ أَبُو مُوسَى وَجَعًا فَعُثِنِي عَلَيْهِ وَرَأْسُهُ فِي حَجَرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ، فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا. فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّا بَرِئَ مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقِقَةِ.

[175–000]. (Dār al-Salām 0187) ‘Abd ibn Ḥumayd and Ishāq ibn Maṣṣūr narrated, saying:ⁱ Ja‘far ibn ‘Awn reported; Abū ‘Umayy reported, saying: I heard Abū Ṣakhrāh telling of ‘Abd al-Raḥmān ibn Yazīd and Abū Burdah ibn Abī Mūsā: ‘Abū Mūsā lost consciousness. His wife, Umm ‘Abdullāh, came forward wailing and crying. He then came to and said to her: “Are you not aware that God’s Messenger (peace be upon him) said: ‘I disown anyone who rends her hair, wails or tears’”.’

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، وَإِسْحَاقُ بْنُ مَصْصُورٍ قَالَا: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عُمَيْسٍ، قَالَ سَمِعْتُ أَبَا صَخْرَةَ، يَذْكُرُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، وَأَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَا: أُغْمِيَ عَلَى أَبِي مُوسَى، وَأَقْبَلَتِ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بَرْتَةً. قَالَا: ثُمَّ أَفَاقَ، قَالَ: أَلَمْ تَعْلَمِي - وَكَانَ يُحَدِّثُهَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَسَلَقَ وَخَرَقَ».

[176–000]. (Dār al-Salām 0188) ‘Abdullāh ibn Muṭī‘ narrated to me:ⁱⁱ Hushaym narrated; from Ḥuṣayn; from ‘Iyāḍ al-Ash‘arī; from Abū Mūsā’s wife: from Abū Mūsā; from the Prophet [H]. The same was

narrated to me by Ḥajjāj ibn al-Shā‘ir: ‘Abd al-Ṣamad narrated; my father narrated to me; Dāwūd (meaning Ibn Abī Hind) narrated; ‘Āṣim narrated; from Ṣafwān ibn Muḥriz; from Abū Mūsā; from the Prophet [H]. Also, al-Ḥasan ibn ‘Alī al-Ḥulwānī narrated: ‘Abd al-Ṣamad narrated; Shu‘bah reported; from ‘Abd al-Malik ibn ‘Umayr; from Rib‘ī ibn Hirāsh; from Abū Mūsā; from the Prophet. **The same hadith, except that in the narration of ‘Iyād al-Ash‘arī the Prophet is quoted as having said ‘whoever ... does not belong to us’ instead of ‘I disown whoever ...’.**²⁷

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُطِيعٍ، حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ عِيَاضِ الْأَشْعَرِيِّ، عَنْ أَمْرَأَةٍ أَبِي مُوسَى، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، حَدَّثَنَا دَاوُدُ - يَعْنِي ابْنَ أَبِي هِنْدٍ - حَدَّثَنَا عَاصِمٌ، عَنْ صَفْوَانَ بْنِ مُحَمَّدٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ، حَدَّثَنَا عَبْدُ الصَّمَدِ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ. غَيْرَ أَنَّ فِي حَدِيثِ «عِيَاضِ الْأَشْعَرِيِّ قَالَ: «لَيْسَ مِنَّا». وَلَمْ يَقُلْ: «بَرِيءٌ».

Text Explanation

27. Having been unconscious, when he came to Abū Mūsā al-Ash‘arī said that he disowned whatever the Prophet disowned; he was addressing the woman who had been lamenting. He mentioned that the Prophet disowned any woman who cries aloud when distress befalls her, or who rends her hair or laments and wails when a tragedy takes place. People in pre-Islamic days wailed at the death of a loved one, which is forbidden in Islam. The death of anyone should be met with resigned acceptance of God’s will. In the fourth version, Abū Mūsā’s wife wailed and cried, but her husband told her what the Prophet had said: ‘I disown anyone who rends her hair, wails or tears’. *Qādī* ‘Iyād said that this means that he disowned their action, or what they incurred of punishment, or what people may do after he had delivered his message. ‘Disown’ originally means separation. However, the hadith may be taken as it is, and the Prophet disowned any person who does the things he mentioned.

Transmission

All the reporters in all five hadiths were from Kufah. Abū ‘Umayy’s name is ‘Utbah ibn ‘Abdullāh ibn ‘Utbah ibn ‘Abdullāh ibn Mas‘ūd. Abū Ṣakhrāh’s name is Jāmi‘ ibn Shaddād.

The last chain of transmission, which includes al-Ḥasan al-Hulwānī, ‘Abd al-Ṣamad and Shu‘bah, is given here as continuous up to the Prophet. *Qāḍī* ‘Iyād said: ‘It is reported from Shu‘bah as ending with the Prophet’s companion without quoting the Prophet. Only ‘Abd al-Ṣamad mentions it complete’. Al-Nawawī adds that according to the correct view accepted by the majority of scholars there is no harm in this. If some narrators report the hadith with a complete chain of transmission and others end it at the Prophet’s companion, or when some report it with a complete chain and others with an incomplete one, the version with the complete and continuous chain is given precedence. Other scholars give different views, saying that precedence is given to the incomplete version, or that the case is determined by which transmitters are graded as better memorizers, or to the more numerous transmitters, and God knows best.



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- i. Related by al-Bukhārī, 1297, 1298 and 3519; al-Nasā’ī, 1859; Ibn Mājah, 1584.
 - i. Related by al-Bukhārī, 1234.
 - i. Related by al-Nasā’ī, 1862; Ibn Mājah, 1586.
 - ii. The narration by Abū Mūsa’s wife was also related by al-Nasā’ī, 1865, and he relates the narration of Ṣafwān ibn Muḥriz, 1860.

CHAPTER 46

THE STRICT PROHIBITION OF CALUMNY

[177–168]. (Dār al-Salām 0189) Shaybān ibn Farrūkh and ‘Abdullāh ibn Muhammad ibn Asmā’ al-Ḍubā’ī narrated to me: Maḥdī (who is Ibn Maymūn) narrated; Wāṣil al-Aḥḍab narrated; from Abū Wā’il; from Ḥudhayfah; that he heard of a man who calumniates. Ḥudayfah said: **‘I heard God’s Messenger (peace be upon him) say: “A person who calumniates does not enter Heaven”.’**

وَحَدَّثَنِي شَيْبَانُ بْنُ فَرُّوخَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الضُّبَيْعِيِّ، قَالَ حَدَّثَنَا مَهْدِيُّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا وَاصِلُ الْأَحْذَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا يَنْتَقِلُ الْحَدِيثَ، فَقَالَ حُذَيْفَةُ: سَمِعْتُ «رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ».

[178–169]. (Dār al-Salām 0190) ‘Alī ibn Ḥujr al-Sa’dī and Ishāq ibn Ibrāhīm narrated. Ishāq said: Jarīr reported; from Maṣṣūr; from Ibrāhīm; from Hammām ibn al-Ḥārith who said: **‘A man used to carry tales to the ruler. We were sitting in the mosque when people said: “This is one of those who carry tales to the ruler”. He came over and sat with us. Ḥudhayfah said: “I heard God’s Messenger (peace be upon him) say: ‘A person who tells tales of calumny will not enter Heaven’”.’**

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كَانَ رَجُلٌ يَنْتَقِلُ الْحَدِيثَ إِلَى الْأَمِيرِ، فَكُنَّا جُلُوسًا فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ: هَذَا يَنْتَقِلُ الْحَدِيثَ إِلَى الْأَمِيرِ. قَالَ: فَجَاءَ حَتَّى جَلَسَ إِلَيْنَا. فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

[179–170]. (Dār al-Salām 0191) Abū Bakr ibn Abī Shaybah narrated: Abū Mu‘āwiyah and Wakī‘ narrated; from al-A‘mash [H]. Also,

Minjāb ibn al-Ḥārith al-Tamīmī narrated [his text]: Ibn Mushir reported; from al-A‘mash; from Ibrāhīm; from Hammām ibn al-Ḥārith who said: ‘We were sitting with Ḥudhayfah in the mosque when a man came over and sat with us. Ḥudhayfah was told that the man carried tales to the governor. Ḥudhayfah said with the intention of making him hear: “A person who tells tales of calumny will not enter Heaven”’.²⁸

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، ح. وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا ابْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: كُنَّا جُلُوسًا مَعَ حُذَيْفَةَ فِي الْمَسْجِدِ فَجَاءَ رَجُلٌ حَتَّى جَلَسَ إِلَيْنَا. فَقِيلَ لِحُذَيْفَةَ: إِنَّ هَذَا يَرْفَعُ إِلَى السُّلْطَانِ أَشْيَاءَ. فَقَالَ: «حُذَيْفَةُ، إِرَادَةَ أَنْ يُسَمِعَهُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ

Text Explanation

28. Scholars define *namimah*, which is translated as telling tales of calumny, as reporting people’s speech, one to the other, in order to spoil their relations. In his book *Iḥyā’ ‘Ulūm al-Dīn*, Imam al-Ghazālī says:

You should know that *namimah* is largely associated with reporting to a person what someone else said about him, stating: ‘so-and-so said such-and-such about you’. However, *namimah* is not limited to this specifically. It applies to every type of exposing that which people hate to be exposed, whether the exposure is hated by the one whose speech is reported, or the one to whom it is reported, or a third party, and including exposure by allegory, symbol or gesture. The essence of *namimah* is revealing secrets and exposing what is not meant to be exposed. If a person sees another putting away money or some article he owns and tells of this, his action falls under *namimah*. Whoever is told something that constitutes *namimah*, or is told that a certain person said or did this against them then they must do six things: 1) They must not believe it, because the person who tells tales of calumny is

a transgressor. 2) They should advise the person who told them that he should not have done so and show him that his action is absolutely unacceptable. 3) They should hate that person for God's sake, because he is hateful in God's sight. Believers must hate whomever God hates. 4) They must not harbour any ill thoughts about their absent brother. 5) What they are told must not urge them to try to secretly gather information in order to make sure. 6) They must not allow themselves to commit the same sin against which they warned the person who told them. They would be doing this if they said to others that this person told them such-and-such. This puts them in a position whereby they do what they warned others against.

All that has been said about calumny applies when there is no legitimate reason requiring it. If there is need for it, then it is not prohibited. Suppose that a person learns that a man intends to kill or rob someone. Warning the intended victim of this in order that he may take precautions to prevent it is perfectly appropriate. Likewise, if someone tells the authorities, or the ruler, about another person's evil schemes so that they can take action to prevent such schemes, his reporting is not calumny, but rather may be recommended or a duty, depending on the circumstances, but God knows best.

The Prophet says in these hadiths, 'A person who calumniates will not enter Heaven'. This is interpreted in the same way as similar statements by the Prophet have been explained. In essence, it admits two interpretations: (1) It applies to one who considers it lawful, without any justification, although he knows that it is forbidden; and (2) he does not enter Heaven with the successful ones who are the first to enter, but God knows best.

Transmission

The chain of transmission of the last hadith consists of reporters who were all from Kufah, except Ḥudhayfah ibn al-Yamān, who settled in al-Madain.



CHAPTER 47

THE STRICT PROHIBITION OF DROPPING ONE'S ROBE LOW, VAUNTING GENEROSITY AND USING OATHS TO SELL ONE'S GOODS; THE THREE TO WHOM GOD NEITHER SPEAKS NOR LOOKS AT

[180–171]. (Dār al-Salām 0192) Abū Bakr ibn Abī Shaybah, Muhammad ibn al-Muthannā and Ibn Bashshār narrated, saying:ⁱ Muhammad ibn Ja‘far narrated; from Shu‘bah; from ‘Alī ibn Mudrik; from Abū Zur‘ah; from Kharashah ibn al-Ḥurr; from Abū Dharr; from the Prophet, who said: ‘Three types of person whom God will neither speak to, nor cast a look at on the Day of Resurrection, nor will He cleanse of their sins. Theirs will be a painful suffering’. God’s Messenger (peace be upon him) repeated this three times. Abū Dharr said: ‘They are failures and losers. Who are they, Messenger of God?’ The Prophet said: ‘The one who drops his robe low, the one who vaunts his generosity and the one who promotes his merchandise by false oaths’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى، وَ ابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَلِيٍّ
بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ثَلَاثَةٌ لَا
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يَزَكِّيهِمْ، وَهُمْ عَذَابٌ أَلِيمٌ». قَالَ فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ثَلَاثَ مَرَّاتٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا. مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَتَّانُ، وَالْمُنْفِقُ
». «سَلَعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

[181-000]. (Dār al-Salām 0193) Abū Bakr ibn Khallād al-Bāhili narrated to me: Yaḥyā (meaning al-Qaṭṭān) narrated; Sufyān narrated; Sulaymān al-A‘mash narrated; from Sulaymān ibn Mushīr; from Kharashah ibn al-Ḥurr; from Abū Dharr; from the Prophet who said: **‘Three types of person to whom God shall not speak on the Day of Judgement: the one who vaunts his generosity and who gives nothing without vaunting his action; the one who sells his goods by false oaths; and the one who drops his robe low’.**

وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ خَلَّادٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى، - وَهُوَ الْقَطَّانُ - حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَّشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ: الْمَنَانُ الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مَنَّهُ، وَالْمُنْفِقُ سَلَعَتَهُ بِالْحَلْفِ الْفَاجِرِ، وَالْمُسْبِلُ إِزَارَهُ».

[182-000]. (Dār al-Salām 0194) Bishr ibn Khālid narrated the same to me: Muhammad (meaning Ibn Ja‘far) narrated; from Shu‘bah: he said: I heard Sulaymān, with this chain of trans-mission. He said: **‘Three types of person who God will neither speak to, nor cast a look at, nor will He cleanse of their sins. Theirs will be a painful suffering’.**

وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدٌ، - يَعْنِي ابْنَ جَعْفَرٍ - عَنْ شُعْبَةَ، قَالَ سَمِعْتُ سُلَيْمَانَ، هَذَا الْإِسْنَادُ وَقَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يَزَكِّيهِمْ وَهُمْ عَذَابٌ أَلِيمٌ».

[183-172]. (Dār al-Salām 0195) Abū Bakr ibn Abī Shaybah narrated: Wakī‘ and Abū Mu‘āwiyah narrated; from al-A‘mash; from Abū Ḥāzim; from Abū Hurayrah: **‘God’s Messenger (peace be upon him) said: “Three types of person whom God will neither speak to on the Day of Judgement nor will He cleanse of their sins (Abū Mu‘āwiyah added: nor will he look at), and theirs will be a painful suffering: an old man who commits adultery, a liar king and a poor but arrogant man”’.**

وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَزَكِّيهِمْ - قَالَ أَبُو مُعَاوِيَةَ وَلَا يَنْظُرُ إِلَيْهِمْ - وَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ».

[184–173]. (Dār al-Salām 0196) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated:ⁱ Abū Mu‘āwiyah reported; from al-A‘mash; from Abū Ṣāliḥ; from Abū Hurayrah. This is Abū Bakr’s narration: God’s Messenger (peace be upon him) said: ‘Three types of person whom God will neither speak to, nor cast a look at on the Day of Resurrection, nor will He cleanse of their sins. Theirs will be a painful suffering: a man in the desert who has excess water but he withholds it from a traveller; a man who sells something to another late in the afternoon swearing to him that he paid such-and-such for it and the buyer believes him, but the truth is different; and a man who pledges allegiance to a leader for nothing other than to make a worldly gain. If the ruler gives him of it, he honours his pledge, but if he does not he reneges’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، - وَهَذَا حَدِيثُ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثَلَاثٌ لَا يَكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يَرْكِبُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلَاءِ يَمْنَعُهُ مِنَ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا بِسَلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ لَهُ بِاللَّهِ لَأَخْذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذَلِكَ. وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَى وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفْ».

[185–000]. (Dār al-Salām 0197) Zuhayr ibn Ḥarb narrated to me: Jarīr narrated [H]. Also, Sa‘īd ibn ‘Amr al-Ash‘athī narrated: ‘Abthar reported; both from al-A‘mash with the same chain of transmission: The same, except that in Jarīr’s narration: ‘a man makes a deal of sale with another ...’.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح. وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، أَخْبَرَنَا عَبَثَرٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ: مِثْلُهُ غَيْرَ أَنَّ فِي حَدِيثِ جَرِيرٍ: «وَرَجُلٌ سَاوَمَ رَجُلًا بِسَلْعَةٍ».

[186–174]. (Dār al-Salām 0198) ‘Amr al-Nāqid narrated to me:ⁱ Sufyān narrated; from ‘Amr; from Abū Ṣāliḥ; from Abū Hurayrah. He said: ‘I think the hadith quotes the Prophet’. He said: ‘Three types of person whom God will neither speak to, nor cast a look at, nor will He cleanse of their sins. Theirs will be a painful suffering: a man who states an oath after the ‘Aṣr Prayer taking the property of

another Muslim ...'. The rest of the hadith is similar to al-A'mash's narration.²⁹

وَحَدَّثَنِي عَمْرُو النَّاقِدُ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - قَالَ أَرَاهُ مَرْفُوعًا - قَالَ: « ثَلَاثَةٌ لَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ حَلَفَ عَلَى يَمِينٍ بَعْدَ صَلَاةِ الْعَصْرِ عَلَى مَالٍ مُسْلِمٍ فَاقْتَطَعَهُ». وَبَاقِي حَدِيثِهِ نَحْوُ حَدِيثِ الْأَعْمَشِ

Text Explanation

29. The first hadith begins with describing three types of people and their fates on the Day of Judgement. This uses the same wording of a Qur'anic verse which says: *'Those who barter away their covenant with God and their oaths for a trifling gain will have no share in the life to come. God will neither speak to them, nor cast a look on them on the Day of Resurrection, nor will He cleanse them of their sins. Theirs will be a painful suffering'*. (3: 77) Some scholars say that the fact God will not speak to them means that He will not speak to them as He speaks to good and pious people to whom He shows that He is pleased with them. On the contrary, He will say to them what expresses His displeasure with them. Others say that this means that He will turn away from them. However, the majority of commentators say that He will not say to them words that benefit or please them. Others say that He does not send them angels to greet them. That He will not cast a look at them means He will turn away from them, His looking at His servants is a gesture of His mercy and kindness to them, nor will He cleanse them of their sins. Al-Zajjāj and others say that this means that God will not commend them. The painful suffering is that which penetrates into them so as to cause pain.

The first of these three types of people is the one who drops his robe low. This used to be considered a mark of arrogance and is explained in another hadith, which quotes the Prophet: *'God does not look at a person who drags his robe in arrogance'*. This restricts the general meaning of dropping one's robe low, making it clear that the warning is against an act of arrogance. The Prophet allowed Abū Bakr to drop his robe because he did not do it in arrogance, as the Prophet said to him: *'You are not one of them'*. Imam Abū Ja'far

Muhammad ibn Jarīr al-Ṭabarī and others mention that the Prophet only mentioned the robe because it was their common type of clothing, but the ruling applies to all other types of clothing, including shirts. This is clearly stated in a hadith narrated by Sālim ibn ‘Abdullāh from his father quoting the Prophet as saying: ‘Dropping applies to robes, shirts and turbans: on the Day of Judgement, God will not look at anyone who drags any article [of clothing] in arrogance’.ⁱ

Another of these hadiths gives the same warning to an elderly adulterer, a liar ruler and a poor person who behaves arrogantly. *Qādī* ‘Iyād said: ‘The reason for giving these types such a strong warning is that each one of them indulges in the sin specified although he has no need to’. Indeed, there is little urge for it in their respective circumstances. No one has a valid justification for committing a sin, yet in these cases there is nothing to persistently make such people to indulge in such sins. Therefore, their actions are akin to paying total disregard to God’s rights, deliberately disobeying Him without need. A person who has attained to old age should have mature judgement and know better than to indulge in such a sin, particularly because his sexual desire is on the wane and he has enough legitimate ways of providing satisfaction. What reason does he have to commit what God has forbidden? In the case of young people, a combination of strong desire, immaturity, lack of knowledge and youth may tempt them to resort to what is forbidden, but this does not apply to the one who is old. Likewise, a head of state does not fear any of his subjects, nor does he need to resort to false claims in order to win favour with his subordinates. Normally, a person resorts to such tactics with someone whom he fears or in order to win favour with someone from whom he hopes to obtain some gain. A ruler or head of state is not in such a position with anyone. Why should he lie?

On the other hand, it is wealth that causes some rich people to behave arrogantly and to press their advantages over others. Their wealth puts them in a position where others are in need of them, and this may lead them to be arrogant. What would justify a person living in poverty to behave arrogantly and to treat others with contempt? Indeed, such behaviour, as well as that of the old age adulterer and the liar ruler, are marks of taking God’s orders lightly, but God knows best.

In the last hadith, the three types mentioned include one who refuses to give water, which he has in excess, to a traveller in need. There is no doubt that his action is strictly forbidden. To withhold water and deny animals the right to drink is forbidden, and certainly more so in the case of human beings. However, if water is denied to an enemy soldier or to an apostate, this is not forbidden.

Similarly, a person who says false oaths after 'Aṣr time deserves such a stern warning. This time is specified because it is a distinguished period of time when the angels of day and night meet, and for other important features. Likewise, the person who pledges allegiance to a ruler in the way the hadith describes also deserves such punishment. He is cheating the Muslim community and its leader, and he causes strife within the community by reneging on his pledge. This applies in greater measure to one who has some following in the Muslim community, but God knows best.

Transmission

Abū Zur‘ah’s name is given differently by different scholars, and we have mentioned that the best-known report is that his name is Harim ibn ‘Amr ibn Jarīr. Abū Ḥāzim is Salmān al-Agharr, ‘Azzah’s *mawlā*. Abū Ṣāliḥ’s name is, as we have already mentioned, Dhakwān.



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- i. Related by Abū Dāwūd, 4087; al-Tirmidhī, 1211; al-Nasā’ī, 2562, 2563, 4470, 4471 and 5348; Ibn Mājah, 2208.
 - i. Related by Ibn Mājah, 2207 and 2870.
 - i. Related by al-Bukhārī, 2240 and 7008.
 - i. Related by Abū Dāwūd, al-Nasā’ī, Ibn Mājah, with a sound chain of transmission.

CHAPTER 48

THE STRICT PROHIBITION OF SUICIDE; WHOEVER KILLS HIMSELF WITH SOMETHING WILL BE TORTURED BY IT IN HELL

[187–175]. (Dār al-Salām 0199) Abū Bakr ibn Shaybah and Abū Saʿīd al-Ashajj narrated:ⁱ Wakīʿ narrated; from al-Aʿmash; from Abū Ṣāliḥ; from Abū Hurayrah: God’s Messenger (peace be upon him) said: ‘Whoever kills himself with a blade, his blade will be in his hand in Hell and he will stab himself with it for ever and ever; whoever swallows poison and kills himself, will be swallowing his poison in Hell for ever and ever; whoever jumps off a mountain and kills himself will be in Hell, falling for ever and ever’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الْأَشْجُ قَالَ حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ، يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ شَرِبَ سَمًا فَقَتَلَ نَفْسَهُ، فَهُوَ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

[000–000]. (Dār al-Salām 0200) Zuhayr ibn Ḥarb narrated to me:ⁱ Jarīr narrated [H]. Also, Saʿīd ibn ʿAmr al-Ashʿathī narrated: ‘Abthar narrated [H]. Yaḥyā ibn Ḥabīb al-Ḥārithī narrated to me: Khālīd (meaning Ibn al-Ḥārith) narrated; Shuʿbah narrated: all of them with this chain of transmission: the same. In Shuʿbah’s narration from Sulaymān, he says: ‘I heard Dhakwān say ...’.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، حَدَّثَنَا عَبَثَرٌ، ح. وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ، حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ بِهَذَا الْإِسْنَادِ، مِثْلَهُ. وَفِي رِوَايَةٍ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ سَمِعْتُ ذَكْوَانَ

[188–176]. (Dār al-Salām 0201) Yaḥyā ibn Yaḥyā narrated:ⁱⁱ Mu‘āwiyah ibn Sallām ibn Abī Sallām al-Dimashqī reported; from Yaḥyā ibn Abī Kathīr; that Abū Qilābah reported to him; that Thābit ibn al-Ḍaḥḥāk reported to him; that he gave God’s Messenger his pledge under the tree, and that God’s Messenger (peace be upon him) said: ‘Whoever says an oath invoking any religion other than Islam tells a lie and is as he says. Whoever kills himself with something will be punished by it on the Day of Judgement. No one is bound by a pledge if it concerns something one does not own’.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلَامٍ بْنُ أَبِي سَلَامٍ الدَّمَشْقِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، أَنَّ أَبَا قِلَابَةَ أَخْبَرَهُ أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ أَنَّهُ بَايَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ الشَّجَرَةِ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ. وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِي شَيْءٍ لَا يَمْلِكُهُ».

[189–000]. (Dār al-Salām 0202) Abū Ghassān al-Misma‘ī narrated to me: Mu‘ādh (meaning Ibn Hishām) narrated; my father narrated to me; from Yaḥyā ibn Abī Kathīr; Abū Qilābah narrated to me; from Thābit ibn al-Ḍaḥḥāk; from the Prophet who said: ‘No one is bound by a pledge if it concerns something one does not own; to curse a believer is like killing him. Whoever kills himself with something in this life, will be punished by it on the Day of Judgement. Whoever makes a false claim to gain an increase, God will only increase his short fall. The one who says a false binding oath’.

حَدَّثَنِي أَبُو غَسَّانَ الْمِصْمَعِيُّ، حَدَّثَنَا مُعَاذٌ، - وَهُوَ ابْنُ هِشَامٍ - قَالَ حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ حَدَّثَنِي أَبُو قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيْمَا لَا يَمْلِكُ. وَلَعَنُ الْمُؤْمِنُ كَفَلِهِ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ. وَمَنْ ادَّعَى دَعْوَى كَاذِبَةٍ لِيَتَكَثَّرَ بِهَا لَمْ يَزِدْهُ اللَّهُ إِلَّا قَلَّةً. وَمَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ فَاجْرَةٍ».

[190–177]. (Dār al-Salām 0203 and 0204) Ishāq ibn Ibrāhīm, Ishāq ibn Maṣṣūr and ‘Abd Wārith ibn ‘Abd al-Ṣamad narrated: all from ‘Abd al-Ṣamad ibn ‘Abd Wārith; from Shu‘bah; from Ayyūb; from Abū Qilābah; from Thābit ibn al-Ḍaḥḥāk al-Anṣārī [H]. Also Muhammad ibn Rāfi‘ narrated: from ‘Abd al-Razzāq; from al-Thawrī; from

Khālīd al-Ḥadhdhā'; from Abū Qilābah; from Thābit ibn al-Ḍaḥḥāk: 'The Prophet (peace be upon him) said: "Whoever deliberately swears falsely invoking a religion other than Islam is as he says; and whoever kills himself with something, God will punish him by it in the Fire of Hell".' This is Sufyān's narration. Shu'bah's narration quotes God's Messenger (peace be upon him) as saying: 'Whoever makes a false oath invoking a religion other than Islam is as he says; and whoever slays himself with something will be punished by it on the Day of Judgement'.³⁰

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَعَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، كُلُّهُمْ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ، عَنْ شُعْبَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ الْاَنْصَارِيِّ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، عَنْ عَبْدِ الرَّزَّاقِ، عَنِ الثَّوْرِيِّ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ. وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَبَهُ اللَّهُ بِهِ فِي نَارِ جَهَنَّمَ». هَذَا حَدِيثٌ سُفْيَانٍ. وَأَمَّا شُعْبَةُ فَحَدِيثُهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ. وَمَنْ ذَبَحَ نَفْسَهُ بِشَيْءٍ ذُبِحَ بِهِ يَوْمَ الْقِيَامَةِ».

Text Explanation

30. The fourth hadith, No. 189, includes the following: 'Whoever makes a false claim to gain an increase, God will only increase his short fall. The one who says a false binding oath'. This is how the hadith is recorded in all original copies. There is certainly an omission here. *Qāḍī* 'Iyāḍ said: 'Nothing is stated in this hadith about what happens to the one who makes a false binding oath. Therefore, it must be added to the part before it, which means "Likewise is the one who says a false binding oath". The meaning of this hadith is given in full in another hadith which quotes the Prophet as saying: "Whoever says a false binding oath in order to take away something that belongs to a Muslim and he is lying in his oath shall meet God, who will be angry with him".' A binding oath is one which commits the one who makes it, and it is stated before a judge or someone in authority.

These hadiths make clear that suicide is strictly forbidden. Also forbidden is to state a false oath in order to make an unlawful gain,

taking away something that belongs to another. Saying an oath by another religion is to say: 'If this is true, then I am a Jew or a Christian, etc.' or to say by this or that deity. Anything of the sort is forbidden. These hadiths show that a pledge to give away something which one does not own is meaningless, and commits that person to nothing. It is also strictly forbidden to curse a Muslim. This is agreed by all scholars. Imam al-Ghazālī said: 'It is not permissible to curse any Muslim or animal. There is no distinction between a transgressor and anyone else.' It is also forbidden to curse individual unbelievers by name, whether they are dead or alive, except those whom we know through a clear religious text that they died unbelievers, such as Abū Jahl and Abū Lahab. However, it is permissible to curse a community of unbelievers, without specifying individuals. The Prophet said: 'to curse a believer is like killing him'. This appears to mean that the two actions are equally forbidden. Needless to say, killing him is worse.

The Prophet describes the punishment of suicide, stating that the one who commits suicide will repeat the act of killing himself in Hell for ever and ever. This is explained in several ways: One explanation is that it applies to a person who considers suicide lawful, even though he knows it to be forbidden. Such a person is an unbeliever and this is his punishment. Another view is that 'for ever and ever' means a very long time that is further extended, not absolute permanence, as in the way people say: 'May God give our ruler an everlasting reign'. A third explanation is that this is actually the punishment due to such a person, but God has given us, by His Grace, the news that He will not keep forever in Hell any person who dies a Muslim.

Qādī 'Iyād comments on the Prophet's statement 'Whoever kills himself with a blade, his blade will be in his hand in Hell and he will stab himself with it'. He says: 'It provides evidence that the punishment of a murderer will be in the same way as he killed his victim, whether it be with a sharp blade or something else. This accords with the punishment of a person who commits suicide'. However, drawing this analogy to arrive at such a conclusion is not particularly sound.

The Prophet says: 'Whoever says an oath invoking any religion other than Islam tells a lie and is as he says', and in the second version the word 'deliberately' is added. The way this is expressed in

Arabic may be understood as 'says a false oath', and as such it could be taken as to exclude making such an oath to assert what is true. The point here is that whatever he says by way of such an oath makes him a liar. When he says his oath he must venerate what he has sworn by. If he genuinely believes it to be venerable, he is a liar, and if he does not believe it so, his act is a lie because swearing by such a matter is veneration. Since he lies in all situations, the description of lying applies to the one who swears. Therefore, the limitation to a false oath will thus appear to add nothing. It becomes similar to the following verses:¹ *'Do not kill your children because of your poverty'*; (6: 151) *'Forbidden to you [in marriage] are ... your stepdaughters who are your foster children'*; (4: 23) *'If you have cause to fear that they would not be able to keep within the bounds set by God, it shall be no offence for either of them if she gives up whatever she may in order to free herself ...'*; (2: 229) *'When you go forth on earth, you will incur no sin by shortening your prayers, if you have reason to fear that ...'*; (4: 101) *'Do not force your maids to prostitution when they desire to preserve their chastity'*. (24: 33) There are numerous other examples as well.

Moreover, if the swearer venerates the religion he swears by, holding it in high esteem, then he is an unbeliever. If he does not venerate it, but is certain of his faith, then he lies when he swears by something that is inadmissible in oath, treating it as something to swear by. In such a case he is not an unbeliever and does not take himself out of Islam. He may be described as denying God's grace and bounty and is censured for making such an unbecoming oath.

Imam 'Abdullāh ibn al-Mubārak said: 'Whatever is stated in this way, describing sinners as unbelievers, is intended as a stern warning against committing such sins'. This is fine, but should be combined with what we have said about denying God's grace and bounty.

The Prophet says: 'Whoever makes a false claim to gain an increase, God will only increase his short fall'. *Qāḍī 'Iyāḍ* says: 'This is a general statement which applies to every type of claim that a person has no right to and tries to apply to himself, whether it is money, family lineage, scholarly achievement that he has not made, a religious belief to which he does not hold on to, etc. The Prophet tells us that such a claim will not be blessed and the claimant will not gain by what he acquires as a result of his false claim'. This is akin to

another hadith, which says: 'A false oath may sell goods but kills what is gained'.

Transmission

There are several points in these hadiths that we discussed earlier, such as when Muslim says 'Khālīd, meaning Ibn al-Ḥārith, narrated', and we have explained why he puts it in this way. Another point concerns the statement: 'from al-A'mash from Abū Ṣāliḥ'. Al-A'mash is graded as 'misleading', and a reporter with such grading is only accepted when his hearing from the previous narrator is confirmed by further evidence. We have already stated that whenever this occurs in the two authentic anthologies of al-Bukhārī and Muslim, it is taken for granted to meet this condition. Here the evidence is stated in the other chain featuring Shu'bah's narration.

In the first hadith, the chain of transmission of Abū Bakr ibn Abī Shaybah and al-Ashajj consists of reporters who all belonged to Kufah, except for Abū Hurayrah who was from Madinah. Al-Ashajj's name is 'Abdullāh ibn Sa'īd ibn Ḥuṣayn and he died in 257 AH, 871 CE, four years before Muslim.

In the second hadith, Muslim mentions that Jarīr, 'Abthar and Shu'bah narrated the hadith with the same transmission as the first hadith. Muslim then adds, 'In Shu'bah's narration from Sulaymān, he says: I heard Dhakwān say ...'. Sulaymān is al-A'mash and Dhakwān is Abū Ṣāliḥ. The reconfirmation of al-A'mash's direct hearing from Abū Ṣāliḥ is given by Shu'bah's narration of the hadith.

Abū Qilābah's name is 'Abdullāh ibn Zayd. Khālīd is known as al-Ḥadhdhā', which means 'the shoemaker'. It is reported that he was not a shoemaker, but rather used to sit in the shoemakers' marketplace. Fahd ibn Ḥayyān said: 'Khālīd never made a shoe, but he was given this nickname because of an expression he often used, with a word derived from the same root as shoemaking'. His name is Khālīd ibn Mahrān.

In the last hadith, Muslim gives two routes in his chain of transmission, saying in the first: 'from Shu'bah; from Ayyūb; from Abū Qilābah; from Thābit ibn al-Ḍaḥḥāk al-Anṣārī', and in the second, 'from al-Thawrī; from Khālīd al-Ḥadhdhā'; from Abū Qilābah; from Thābit ibn al-Ḍaḥḥāk'. An objection may be raised

here in that since both routes meet at Abū Qilābah, he should have joined them there without carrying on to the next reporter in each one. Muslim applies the shorter form consistently in other places, but in this instance he has a reason for not doing so. In the first route, Thābit ibn al-Daḥḥāk is given his status as belonging to the Anṣār, while in the second only his name is mentioned. Had Muslim joined the two routes at Abū Qilābah he would not have been accurate with the way Thābit is mentioned.



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- i. Related by al-Tirmidhī, 2044; Ibn Mājah, 3460.
 - i. Related by al-Bukhārī, 5442; al-Tirmidhī, 2044; al-Nasā'ī, 1964.
 - ii. Related by al-Bukhārī, 1363, 3938, 4562, 6047, 6105 and 6652; Abū Dāwūd, 3257; al-Tirmidhī, 1527 and 1543; al-Nasā'ī, 3779, 3780 and 3822; Ibn Mājah, 2098.
 - i. Al-Nawawī cites these examples because they appear to speak of limited situations, but what they prohibit or allow is not limited to that situation. Thus, killing one's child is forbidden in all cases, not only in case of poverty. Stepdaughters are forbidden to a man (i.e. her stepfather) in marriage in all cases, not only when they are foster daughters. A woman may terminate her marriage by giving up some of her rights in any marital relation. Prayer is shortened during travel in all cases, not merely when the traveller has something to fear. It is forbidden to force any woman to take up prostitution even if she does not wish to preserve her chastity.

CHAPTERⁱ

NONE BUT A MUSLIM SOUL ENTERS HEAVEN

[191–178]. (Dār al-Salām 0205) Muhammad ibn Rāfi‘ and ‘Abd ibn Humayd narrated:ⁱⁱ both from ‘Abd al-Razzāq. Ibn Rāfi‘ said: ‘Abd al-Razzāq narrated; Ma‘mar reported; from al-Zuhri; from Ibn al-Musayyib; from Abū Hurayrah, who said: ‘We took part in the Battle of Hunayn with God’s Messenger (peace be upon him). He referred to a man who was considered a Muslim and said: “This one belongs to the Fire”. When the battle raged, the man fought very hard and he was wounded. People said: “Messenger of God, the man you mentioned earlier that belongs to the Fire has fought very hard and he died”. The Prophet said: “He is destined to the Fire”. Some Muslims were close to doubting. As they were in this position, some people said: “He has not died, but he is seriously wounded”. During the night, he could not bear the [pain of his] wounds and he killed himself. The Prophet was informed and he said: “God is supreme. I bear witness that I am God’s servant and Messenger”. He then ordered Bilāl to shout to all people: “None but a Muslim soul enters Heaven. God supports this religion even with a wicked person”.’

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ، - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُنَيْنًا فَقَالَ لِرَجُلٍ مِمَّنْ يُدْعَى بِالْإِسْلَامِ: «هَذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرْنَا الْقِتَالَ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا، فَأَصَابَتْهُ جِرَاحَةٌ، فَقِيلَ: يَا رَسُولَ اللَّهِ الرَّجُلُ الَّذِي قُلْتَ لَهُ آتِنَا «إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَإِنَّهُ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا وَقَدْ مَاتَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِلَى النَّارِ». فَكَادَ بَعْضُ الْمُسْلِمِينَ أَنْ يَرْتَابَ. فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ إِنَّهُ لَمْ يَمُتْ، وَلَكِنَّ بِهِ جِرَاحًا شَدِيدًا. فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الْجِرَاحِ، فَقَتَلَ نَفْسَهُ. فَأَخْبَرَ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ، فَقَالَ: «اللَّهُ أَكْبَرُ. أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ». ثُمَّ أَمَرَ بِلَا لَ فَنَادَى فِي النَّاسِ: «إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللَّهَ يُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

[192–179]. (Dār al-Salām 0206) Qutaybah ibn Sa‘īd narrated:ⁱ Ya‘qūb (who is Ibn ‘Abd al-Raḥmān al-Qārī: [al-Qārah] is an Arabian tribe) narrated; from Abū Ḥāzim; from Sahl ibn Sa‘d al-Sā‘idi that ‘God’s Messenger encountered the unbelievers and there was a battle between them. Then God’s Messenger (peace be upon him) joined his troops and the other party separated with their army. Among the Prophet’s men there was a man who struck with his sword everyone he met. People said: “No one did today as much as so-and-so”. The Prophet said: “Yet he is one of the people of Hell”. One man said: I will watch him very closely. He went close to him, and when the man stopped, he stopped; and when the man ran, he ran with him. The man was then seriously wounded and he precipitated his own death. He placed the blade of his sword on the ground and its edge on his own chest and pressed himself onto his sword, killing himself. The person [who kept close to him] went back to God’s Messenger (peace be upon him) and said: “I bear witness that you are indeed God’s Messenger”. The Prophet asked him: “What makes you say so?” He said: “It is about the man you mentioned earlier to be one of the people of Hell, and people felt that was strange. I told them that I would check his case. I went close to him until he was seriously wounded. He precipitated his death, placing the blade of his sword on the ground and the edge on his chest and pressed himself on his sword, killing himself”. The Prophet then said: “A person may appear to people to do what the people of Heaven do, but he is really one of the people of Hell; and another may appear to people to do what the people of Hell do, but he is really one of the people of Heaven”.’

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، حَيٍّ مِنَ الْعَرَبِ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَقَى هُوَ وَالْمُشْرِكُونَ فَافْتَتَلُوا. فَلَمَّا مَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَسْكَرِهِ، وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً إِلَّا اتَّبَعَهَا، يَضْرِبُهَا بِسَيْفِهِ. فَقَالُوا مَا أَجْزَأَنَا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ. فَقَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ أَبَدًا. قَالَ: فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ. قَالَ: فَجَرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعَجَلَ الْمَوْتُ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَدُبَابُهُ بَيْنَ نَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ، فَقَتَلَ نَفْسَهُ. فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ. قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ أَنَا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ أَنَا لَكُمْ بِهِ. فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جَرِحَ جُرْحًا شَدِيدًا، فَاسْتَعَجَلَ الْمَوْتُ، فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَدُبَابُهُ بَيْنَ نَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[193–180]. (Dār al-Salām 0207) Muhammad ibn Rāfi‘ narrated to me:ⁱ al-Zubayrī (meaning Muhammad ibn ‘Abdullāh ibn al-Zubayr) narrated; Shaybān narrated and said: I heard al-Ḥasan say: ‘A man from people who lived before your time had a blister. When it troubled him, he drew an arrow out of his quiver and burst it. It continued to bleed until he died. Your Lord said: “I have forbidden him entry into Heaven”.’ He then stretched out his hand towards the mosque and said: ‘Yes, by God, Jundab narrated this hadith to me in this mosque quoting God’s Messenger (peace be upon him)’.

حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا الزُّبَيْرِيُّ، - وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ - حَدَّثَنَا شَيْبَانُ، سَمِعْتُ الْحَسَنَ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ خَرَجَتْ بِهِ قَرْحَةٌ، فَلَمَّا أَذَتْهُ انْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ فَنَكَأَهَا، فَلَمْ يَرَقِ الدَّمُ حَتَّى مَاتَ. قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: قَدْ حَرَمْتُ عَلَيْهِ الْجَنَّةَ». ثُمَّ مَدَّ يَدَهُ إِلَى الْمَسْجِدِ فَقَالَ: إِي وَ اللَّهِ، لَقَدْ حَدَّثَنِي هَذَا الْحَدِيثَ جُنْدَبٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْمَسْجِدِ.

[194–181]. (Dār al-Salām 0208) Muhammad ibn Abī Bakr al-Muqaddamī narrated: Wahb ibn Jarīr narrated; my father narrated saying: I heard al-Ḥasan say: ‘Jundab ibn ‘Abdullāh al-Bajalī narrated to us in this mosque. We have not forgotten and we do not fear that Jundab might have attributed something falsely to God’s Messenger. He said that God’s Messenger (peace be upon him) said: ‘A man from people who lived before your time had an abscess ...’ narrating a similar hadith.³¹

وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا جُنْدَبُ بْنُ عَبْدِ اللَّهِ الْبَجَلِيُّ، فِي هَذَا الْمَسْجِدِ، فَمَا نَسِينَا وَمَا نَخْشَى أَنْ يَكُونَ جُنْدَبٌ كَذَبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَرَجَ بَرَجَلٌ فَيَمْنُ كَانَ قَبْلَكُمْ خُرَاجٌ». فَذَكَرَ نَحْوَهُ.

Text Explanation

31. In the first of these hadiths, Abū Hurayrah says that he attended the Battle of Ḥunayn with God's Messenger (peace be upon him). This is how it is stated in original copies. However, *Qādī 'Iyāḍ* said that this is a mistake: 'The correct thing is that it was the Battle of Khaybar'.ⁱ

The second hadith mentions that the man struck with his sword all the unbelievers he encountered. The equivalent Arabic expression is more specific, suggesting that he killed several people with his sword. The man is said to be named Qazmān, and was also said to be a hypocrite. He is stated to have done more than anyone else, meaning that he was very effective, fought hard and was very successful in killing everyone he met in battle, until he himself was wounded. When the Prophet said that he would be in Hell people were amazed, and one man said he would watch him very closely in order to try to establish what would condemn him to Hell. The hadith then describes how he killed himself with his own sword.

The Prophet says: 'A person may appear to people to do what the people of Heaven do, but he is really one of the people of Hell; and another may appear to people to do what the people of Hell do, but he is really one of the people of Heaven'. This is a warning that we should not be complacent, thinking that our actions will lead us to Heaven. At any time, situations may change and good actions may be abandoned according to what God has always known. The same applies to a sinner: he must never despair of God's mercy, nor should anyone cause a sinner to despair, God's mercy is always available for people. What the Prophet means by saying that a person may do what the people of Heaven or Hell do but who is really destined for the other place, is that people should always be careful.

The last two hadiths cite the case of a man who opened a blister or an abscess with an arrow, then continued to bleed to death. As he killed himself in this way, God forbade him Heaven. *Qāḍī* 'Iyāḍ comments on this as follows: 'It may mean that this person considered that his action was lawful. Alternatively, he may be forbidden entry to Heaven when the pious and virtuous people enter. Or his reckoning is made long, or that he is kept for a while on the heights, where some people are detained for some time'.

On the other hand, it is possible that the religion of the people to whom that person belonged ruled that those who committed grave sins were unbelievers. Moreover, the case is interpreted as the man burst his blister or abscess to precipitate his own death and for no benefit whatsoever. Had he done so thinking that it would be cured as a result, his action would not be forbidden, but God knows best.

Transmission

Abū Ḥāzim, who narrates from Sahl ibn Sa'd al-Sā'idī, is called Salamh ibn Dīnār.



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- i. This chapter carries no number in either *Al-Mu'jam al-Mufahras* or in *Tuhfat al-Ashraf*, but it is in the manuscript of Muslim's *Ṣaḥīḥ*. Its title is added to the previous chapter, but it is better treated as an independent chapter.
 - ii. Related by al-Bukhārī, 2897 and 6232.
 - i. Related by al-Bukhārī, 3966 and 2742; Muslim in the Book of Destiny in the *Ṣaḥīḥ*.
 - i. Related by al-Bukhārī, 1298 and 3276.
 - i. In the old style of Arabic writing, the two words look very similar, particularly if the letters are not dotted. It is more likely that Khaybar was the place, because the battle raged over many days, while Ḥunayn lasted only a few hours.

CHAPTER 49

THE STRICT PROHIBITION OF DISHONESTY; NONE ENTERS HEAVEN EXCEPT BELIEVERS

[195–182]. (Dār al-Salām 0209) Zuhayr ibn Ḥarb narrated to me:ⁱ Hāshim ibn al-Qāsim narrated; Ṭkrimah ibn ‘Ammār narrated saying: Simāk al-Ḥanafī Abū Zumayl narrated to me, saying: ‘Abdullāh ibn ‘Abbās narrated to me, saying: ‘Umar ibn al-Khaṭṭāb narrated to me: ‘On the day of the Battle of Khaybar some of the Prophet’s companions came forward. They said: “So-and-so is a martyr; such-and-such is a martyr”. [They continued] until they passed by a [dead] man and they said: “So-and-so is a martyr”. God’s Messenger (peace be upon him) said: “No. I have seen him in Hell, punished for a cape, or overcoat, he took dishonestly”. Then God’s Messenger (peace be upon him) said: “Ibn al-Khaṭṭāb, go and say aloud to people that none but the believers will enter Heaven”. I went out and shouted to people that none but believers will enter Heaven’.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنِي سِمَاكُ الْحَنْفِيُّ أَبُو زُمَيْلٍ، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ أَقْبَلَ نَفَرٌ مِنْ صَحَابَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا فُلَانٌ شَهِيدٌ. فُلَانٌ شَهِيدٌ. حَتَّى مَرُّوا عَلَى رَجُلٍ فَقَالُوا فُلَانٌ شَهِيدٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَلَّا. إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةٌ». ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ». قَالَ: فَخَرَجْتُ «فَنَادَيْتُ» «أَلَا إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ».

[196–183]. (Dār al-Salām 0210) Abū al-Ṭāhir narrated to me:ⁱ Ibn Wahb reported from Mālik ibn Anas; from Thawr ibn Zayd al-Du‘alī; from Sālim Abī al-Ghayth, Ibn Muṭī‘’s *mawlā*; from Abū Hurayrah [H]. Also Qutaybah ibn Sa‘īd narrated and this is his narration: ‘Abd

al-‘Azīz (meaning Ibn Muhammad) narrated; from Thawr; from Abū al-Ghayth; from Abū Hurayrah who said: ‘We joined God’s Messenger (peace be upon him) [on the military expedition] to Khaybar, and God gave us victory. We did not gain gold or silver, but we gained articles, food and clothing. We then left, heading for the valley. God’s Messenger had a slave gifted to him by a man from Judhām, called Rifā‘ah ibn Zayd from the Dubayb clan. When we encamped in the valley, the Prophet’s slave was busy undoing the stirrup on the saddle of his camel when he was hit by an arrow and was killed. We said: “Messenger of God, he should be congratulated on attaining martyrdom”. The Prophet said: “No, indeed. By Him who holds my soul in His hand, the cape is like fire burning him. He took it from the war gains on the day of Khaybar and it was not counted when the division was made”. A man brought a sandal strap or two and said: “Messenger of God, I took these on the day of Khaybar”. The Prophet said: “A strap of fire; or two straps of fire”.³²

حَدَّثَنِي أَبُو الطَّاهِرِ، قَالَ أَخْبَرَنِي ابْنُ وَهْبٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّؤَلِيِّ، عَنْ سَالِمِ أَبِي الْغَيْثِ،
مَوْلَى ابْنِ مُطِيعٍ عَنْ أَبِي هُرَيْرَةَ، ح. وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَهَذَا حَدِيثُهُ، حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -
- عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْبَرَ فَفَتَحَ اللَّهُ عَلَيْنَا
فَلَمْ نَغْنَمْ ذَهَبًا وَلَا وَرَقًا. غَنِمْنَا الْمَتَاعَ وَالطَّعَامَ وَالثِّيَابَ ثُمَّ انْطَلَقْنَا إِلَى الْوَادِي، وَمَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَبْدٌ لَهُ، وَهَبَهُ لَهُ رَجُلٌ مِنْ جُدَامٍ يُدْعَى رِفَاعَةَ بْنَ زَيْدٍ مِنْ بَنِي الضَّبْيِ. فَلَمَّا نَزَلْنَا الْوَادِي قَامَ عَبْدُ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحُلُّ رَحْلَهُ، فَرَمَى بِسَهْمٍ، فَكَانَ فِيهِ حَنْفَةٌ. فَقُلْنَا: هِنَيْتَا لَهُ الشَّهَادَةَ يَا رَسُولَ اللَّهِ.
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَلَّا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ الشَّمْلَةَ لَتَلْتَهُبُ عَلَيْهِ نَارًا. أَخَذَهَا مِنَ
الْغَنَائِمِ يَوْمَ خَيْبَرَ، لَمْ تُصِبْهَا الْمَقَاسِمُ». قَالَ فَفَزِعَ النَّاسُ. فَجَاءَ رَجُلٌ بِشِرَاكِ أَوْ شِرَاكَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ،
«أَصَبْتُ يَوْمَ خَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «شِرَاكٌ مِنْ نَارٍ، أَوْ شِرَاكَانِ مِنْ نَارٍ».

Text Explanation

32. When the man brought the strap, saying that he took it on the day of Khaybar, the Prophet said that it was a strap, or straps, of fire. Qāḍī ‘Iyāḍ said: ‘That the Prophet said in one case: “The cape is like fire

burning him”, and in the other: “A strap of fire or two straps of fire” highlights the fact that the punishment is for these articles. It may also be that the punishment is with these articles as they are turned into fire. Alternatively, they may be the cause for punishment in hell’. The Prophet’s slave mentioned in this hadith was called Mid‘am, as he is mentioned in the same hadith related by Mālik in *al-Muwatta’*. However, a similar hadith related by al-Bukhārī gives his name as Karkirah.

It is clear from these two hadiths that dishonesty is strictly forbidden, and that there is no difference whether what is taken dishonestly is much or little, even the strap of a sandal. A person who has taken something dishonestly may not be called a martyr, even if he is killed in battle. We will speak about this at length, God willing. The hadiths also make clear that whoever dies an unbeliever does not enter Heaven. This is agreed by all Muslims.

Furthermore, we conclude from these hadiths that it is permissible to make an oath even if there is no clear need for it, because the Prophet said, ‘By Him who holds my soul in His hand’. The hadiths make it clear that whoever dishonestly took anything from the war gains must give it back. If he did, the return was accepted from him and his belongings would not be burnt, whether he returned it or not. The Prophet did not burn the baggage of the man who took the cape or the sandal strap. Had it been obligatory to burn it, the Prophet would have done so, and had he done so, it would have been reported.

There is a hadith that says: ‘Whoever takes something dishonestly, burn his belongings and strike him’, and in another report ‘strike his neck’, though this hadith is poor in authenticity. Ibn ‘Abd al-Barr explained its lack of authenticity, and al-Ṭahāwī said: ‘Had it been authentic, it would have been abrogated. It would have been valid at the time when punishment was financial’. But God knows best.



i. Related by al-Tirmidhī in shorter form, 1574.

i. Related by al-Bukhārī, 3993 and 6329; Abū Dāwūd, 2711.

CHAPTER 50

KILLING ONESELF DOES NOT MEAN UNBELIEF

[197–184]. (Dār al-Salām 0211) Abū Bakr ibn Abī Shaybah and Ishāq ibn Ibrāhīm narrated, both from Sulaymān: Abū Bakr said: Sulaymān ibn Ḥarb narrated; Ḥammād ibn Zayd narrated; from Ḥajjāj al-Ṣawwāf; from Abū al-Zubayr; from Jābir: Al-Ṭufayl ibn ‘Amr al-Dawsī came to the Prophet and said: ‘Messenger of God, would you like to move to a strong fortress and good protection?’ (He said that Daws had their fort in pre-Islamic days.) The Prophet declined, because of what God had in store for the Anṣār. When the Prophet migrated to Madinah, al-Ṭufayl ibn ‘Amr migrated to join him, and another man from his people migrated with him. However, Madinah did not agree with them, and the man fell ill. He panicked and he took out an arrow with a wide blade and cut off his fingers at the joints. He bled profusely from his hands and died. Al-Ṭufayl ibn ‘Amr saw him in his dream, and he was in fine shape, but his hands were bandaged. He said to him: ‘What has your Lord done to you?’ He said: ‘He forgave me because of my migration to join His Prophet’. Al-Ṭufayl asked: ‘Why are your hands bandaged?’ He said: ‘I was told: “We shall not put right what you have damaged”.’ Al-Ṭufayl reported this to God’s Messenger (peace be upon him) and the Prophet said: ‘My Lord, forgive his hands as well’.³³

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ سُلَيْمَانَ، - قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو الدَّوْسِيَّ، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي حِصْنٍ حَصِينٍ وَمَنْعَةٍ؟ قَالَ حِصْنٌ كَانَ لِدَوْسٍ فِي الْجَاهِلِيَّةِ. فَأَبَى ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّذِي ذَخَرَ اللَّهُ لِلْأَنْصَارِ. فَلَمَّا هَاجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ هَاجَرَ إِلَيْهِ الطُّفَيْلُ بْنُ عَمْرٍو، وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ، فَاجْتَوُوا الْمَدِينَةَ، فَمَرَّضَ فَجَزَعَ.

فَأَخَذَ مَشَاقِصَ لَهُ فَقَطَعَ بِهَا بَرَاجمَهُ، فَشَخَبَتْ يَدَاهُ حَتَّى مَاتَ. فَرَأَاهُ الطُّفَيْلُ بْنُ عَمْرِو بْنِ مَنَايمٍ، فَرَأَاهُ وَهَيْئَتُهُ حَسَنَةً، وَرَأَاهُ مُعْطِيًا يَدَيْهِ. فَقَالَ لَهُ: مَا صَنَعَ بِكَ رَبُّكَ؟ فَقَالَ: عَفَّرَ لِي بِهَجَرَتِي إِلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: مَا لِي أَرَاكَ مُعْطِيًا يَدَيْكَ؟ قَالَ: قِيلَ لِي: لَنْ نُصْلِحَ مِنْكَ مَا أَفْسَدْتَ. فَقَصَّصَهَا الطُّفَيْلُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ وَلِيَدَيْهِ فَاغْفِرْ».

Text Explanation

33. The hadith mentions that Madinah did not agree with al-Ṭufayl and his friends. This might have been because they were unwell or homesick or for some other reason.

The hadith confirms a very important rule agreed by Sunni scholars which states that whoever commits suicide or some other serious sin and who dies without repenting his sin is not an unbeliever. No one may say that he is doomed to Hell and his case is determined by God, as He wills. We have already stated this rule and how it works. This hadith explains some of the preceding hadiths, which may give an impression that the one who commits suicide or some other major sin will be in Hell forever. The hadith confirms that some sinners among the believers will be punished, as this man was punished in the fact that his hands were not put right. Thus it refutes the argument of the Murji'ah, who allege that sins do not affect the sinner, but God knows best.



CHAPTER 51

THE WIND BLOWING SHORTLY BEFORE THE DAY OF JUDGEMENT TO GATHER BELIEVERS

[198–185]. (Dār al-Salām 0212) Ahmad ibn ‘Abdah al-Ḍabbī narrated: ‘Abd al-‘Azīz ibn Muhammad and Abū ‘Alqamah al-Farwī narrated, saying: Ṣafwān ibn Sulaym narrated; from ‘Abdullāh ibn Salmān; from his father; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “God will send a wind from Yemen, which is softer than silk. It will gather every single one who has (Abū ‘Alqamah said, ‘the weight of a seed’, and ‘Abd al-‘Azīz said ‘an atom’s weight’) of faith”’.³⁴

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، وَأَبُو عَلْقَمَةَ الْفَزَوِيُّ قَالَا: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ يَبْعَثُ رِيحًا مِنَ الْيَمَنِ أَلْبَنَ مِنَ الْحَرِيرِ فَلَا تَدْعُ أَحَدًا فِي قَلْبِهِ - قَالَ أَبُو عَلْقَمَةَ «مِثْقَالُ حَبَّةٍ» وَقَالَ عَبْدُ الْعَزِيزِ «مِثْقَالُ ذَرَّةٍ» . - مِنْ إِيْمَانٍ إِلَّا قَبِضَتْهُ

Text Explanation

34. There are several hadiths of this type, such as: ‘The Last Hour will not fall until such a time when none on earth will say God; God’; ‘It will not fall on anyone saying God; God’; ‘It will only fall on the worst of creation’. All these hadiths, and similar ones, should be taken at face value. Another hadith says: ‘There will always be a group of my community holding on to the truth until the Day of Judgement’. This does not contradict the earlier hadiths, as it means that they will remain steadfast with the truth until they are gathered by this soft wind, close to the Day of Judgement, when its signs will

have become apparent. The Prophet confirms that they will remain until the Last Hour becomes due, with the signs of its approach indicating its extreme closeness, but God knows best.

The Prophet mentions 'the weight of a seed', or 'an atom's weight' of faith, which confirms that faith may increase or decrease. He describes the wind as being 'softer than silk', which refers to the fact that they are treated with kindness and honoured, but God knows best.

This hadith mentions that this wind will blow from Yemen, and in another hadith related by Muslim towards the end of his book, after the hadiths mentioning the false messiah, the wind blows from the direction of Syria. This may be explained in two ways: there may be two winds, one blowing from Yemen and the other from Syria; or it is the same wind starting from either region and reaching the other then spreading everywhere, but God knows best.



CHAPTER 52

GOOD ACTION NEEDED BEFORE TEMPTATIONS BECOME TOO POWERFUL

[199–186]. (Dār al-Salām 0213) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated to me: all from Ismā‘īl ibn Ja‘far. Ibn Ayyūb said: Ismā‘īl narrated; al-‘Alā’ reported to me; from his father; from Abū Hurayrah that God’s Messenger (peace be upon him) said: **‘Hasten to do good deeds before troubles come thick like patches of night darkness, when a man may be a believer in the morning and becomes an unbeliever in the evening, or may be a believer in the evening, then become an unbeliever in the morning. He sells his faith for some worldly gain’.**³⁵

حَدَّثَنِي يَحْيَى بْنُ أَبِي أُيُوبَ، وَقَتَيْبَةُ، وَابْنُ، حُجْرٌ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَبِي أُيُوبَ حَدَّثَنَا إِسْمَاعِيلُ،
- قَالَ أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فِتْنًا
كَفَطَعَ اللَّيْلُ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا. يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ
الدُّنْيَا».

Text Explanation

35. The hadith urges Muslims to ensure that they do good deeds before this becomes too hard for them as a result of troubles that come on top of one another, just like patches of darkness on a moonless night. When such troubles overwhelm people, they become preoccupied with them and cannot do their good deeds. The Prophet describes an aspect of the hardship such troubles cause, such that a person may be a believer in the evening and become an unbeliever the following morning, or the opposite. The doubt is on the part of

the narrator. It says much for the hardship that such troubles place on people, causing upheaval in man's life in just one day, but God knows best.

CHAPTER 53

A BELIEVER'S FEAR OF RUINING HIS GOOD ACTIONS

[200–187]. (Dār al-Salām 0214) Abū Bakr ibn Abī Shaybah narrated: al-Ḥasan ibn Mūsā narrated; Ḥammād ibn Salamah narrated; from Thābit al-Bunānī; from Anas ibn Mālik: **‘When this verse was revealed: “Believers! Do not raise your voices above the voice of the Prophet” (49: 2) to the end of the verse, Thābit ibn Qays stayed at home and thought: “I am destined for Hell”, and he stopped going to the Prophet. The Prophet (peace be upon him) asked Sa’d ibn Mu’adh and said: “Abū ‘Amr, what is wrong with Thābit? Is he ill?” Sa’d said: “He is my neighbour, and I have not heard that he is ill”. Sa’d then went to see him and mentioned what the Prophet said. Thābit said: “This verse has been revealed, and you all know that mine is one of the loudest voices when I speak to God’s Messenger. As such, I am one of the people of the Fire”. Sa’d mentioned this to the Prophet who said: “No, he is one of the people of Heaven”.’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ» إِلَى آخِرِ الْآيَةِ جَلَسَ ثَابِتُ بْنُ قَيْسٍ فِي بَيْتِهِ وَقَالَ أَنَا مِنْ أَهْلِ النَّارِ. وَاحْتَبَسَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: «يَا أَبَا عَمْرٍو، مَا شَأْنُ ثَابِتٍ؟ أَشْتَكِي؟» قَالَ سَعْدٌ: إِنَّهُ لَجَارِي وَمَا عَلِمْتُ لَهُ شَكْوَى. قَالَ: فَاتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ ثَابِتٌ: أُنْزِلَتْ هَذِهِ الْآيَةُ، وَلَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْفَعِكُمْ صَوْتًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَنَا مِنْ أَهْلِ النَّارِ. فَذَكَرَ ذَلِكَ «سَعْدٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ».

[201–188]. (Dār al-Salām 0215) Qaṭan ibn Nusayr narrated: Ja‘far ibn Sulaymān narrated; Thābit narrated; from Anas ibn Mālik: **‘Thābit ibn Qays ibn Shammās was the orator among the Anṣār. When this**

verse was revealed ...'. He added a similar hadith to that of Ḥammād, but his narration does not mention Sa'd ibn Mu'adh.

وَحَدَّثَنَا قُتَيْبُ بْنُ نُسَيْرٍ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ ثَابِتٌ بْنُ قَيْسٍ بْنِ شِمَاسٍ خَطِيبَ الْأَنْصَارِ، فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ . بَنَحُو حَدِيثَ حَمَّادٍ. وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ سَعْدِ بْنِ مُعَاذٍ

[000-000]. (Dār al-Salām 0) Ahmad ibn Sa'īd ibn Sakhr al-Dārimī narrated it to me: Ḥabbān narrated; Sulaymān ibn al-Mughīrah narrated; from Thābit; from Anas: **'When the verse: "Believers! Do not raise your voices above the voice of the Prophet ..." was revealed ...'**. He did not mention Sa'd ibn Mu'adh in his narration.

وَحَدَّثَنِيهِ أَحْمَدُ بْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيِّ، حَدَّثَنَا حَبَّانٌ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَمَّا نَزَلَتْ: «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ». وَلَمْ يَذْكُرْ سَعْدُ بْنُ مُعَاذٍ فِي الْحَدِيثِ.

[202-000]. (Dār al-Salām 0216) Huraym ibn 'Abd al-A'lā al-Asadī narrated: al-Mu'tamir ibn Sulaymān narrated: I heard my father narrating from Thābit, from Anas: **'When this verse was revealed' and he continued the story but did not mention Sa'd ibn Mu'adh. He added: 'We saw him walking among us and realized that he was a man destined for Heaven'**.³⁶

وَحَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الْأَعْلَى الْأَسَدِيُّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ أَبِي يَذْكُرُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ... وَاقْتَصَّ الْحَدِيثَ. وَلَمْ يَذْكُرْ سَعْدُ بْنُ مُعَاذٍ. وَرَأَى: فَكُنَّا نَرَاهُ يَمْشِي بَيْنَ أَظْهَرِنَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ.

Text Explanation

36. This hadith speaks about Thābit ibn Qays ibn al-Shammās' worry when God revealed the verse that says: *'Believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you would speak loudly to one another, lest all your deeds should come to nothing without your perceiving it'*. (49: 2) Thābit had a loud voice, and as he was the orator among the

Anṣār he would speak loudly. When this verse was revealed he became very cautious, afraid that it would apply to him. However, the hadith states a great privilege for Thābit, namely that he will be in Heaven. The hadith also makes clear that a scholar and the chief of any group of people should check on his companions and enquire after anyone of them who is absent.

Transmission

The chain of transmission of the second hadith, starting with Qaṭan ibn Nusayr, features reporters who were all from Basrah. We mentioned earlier that this is the only narrator mentioned in the two *Ṣaḥīḥ* anthologies with the name Nusayr. In the Introduction we mentioned that some scholars expressed their objection to Muslim entering hadiths reported by Qaṭan ibn Nusayr and the reply to such objections.

The next chain of transmission includes Ḥabbān, whose full name is Ḥabbān ibn Hilāl. This chain of transmission also includes reporters solely from Basrah, except the first, Ahmad ibn Saʿīd al-Dārimī, who was from Naysabur. The fourth chain of transmission, starting with Huraym, also consists of reporters from Basrah.



CHAPTER 54

ARE PEOPLE ACCOUNTABLE FOR THEIR DEEDS BEFORE ISLAM?

[203–189]. (Dār al-Salām 0217) ‘Uthmān ibn Abī Shaybah narrated: Jarī r narrated ; from Manṣūr; from Abū Wā’il; from ‘Abdullāh: ‘Some people said to God’s Messenger (peace be upon him): “Messenger of God, are we accountable for what we did before Islam?” He said: “Those of you who do well when they become Muslims will not be accountable for those, but those who do badly will have to account for their actions before and after Islam”.’

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ أَنَسٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ أَنْوَاحُ بَيَّا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ فَلَا يُؤَاخَذُ بِهَا، وَمَنْ أَسَاءَ أَخَذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ».

[204–190]. (Dār al-Salām 0218) Muhammad ibn ‘Abdullāh ibn Numayr narrated: my father and Wakī‘ narrated [H]. Also, Abū Bakr ibn Abī Shaybah narrated [his text]: Wakī‘ narrated; from al-A‘mash ; from Abū Wā’il; from ‘Abdullāh: ‘We said: “Messenger of God, will we be accountable for what we did prior to Islam?” He said: “Whoever does well in Islam will not have to account for what he did in pre-Islamic days; but whoever does badly in Islam will be accountable for his earlier and later actions”.’

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكَيْعٌ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا يَا رَسُولَ اللَّهِ، أَنْوَاحُ بَيَّا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ. وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أَخَذَ بِالْأَوَّلِ وَالْآخِرِ».

[000–191]. (Dār al-Salām 0219) Minjāb ibn al-Ḥārith al-Tamīmī narrated: ‘Alī ibn Mushir reported ; from al-A‘mash; with this chain of transmission: **the same**.³⁷

حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Text Explanation

37. As regards the meaning of the hadith the correct view, one expressed by a number of scrupulous scholars, is that doing well in Islam means that a person adopts Islam truly so as to become a genuine and true Muslim. Such a person is forgiven all that he did prior to his acceptance of Islam. This is confirmed in the Qur'an and the authentic hadith stating that 'Islam demolishes what went on before it'. It is further confirmed by the unanimous view of all Muslims.

Doing badly in Islam means that a person does not genuinely accept Islam. Instead, he feels it is something he has to do and so pronounces the declaration of God's oneness and acceptance of Muhammad's message without genuinely believing in Islam. Such a person is, according to all Muslims, a hypocrite who remains an unbeliever. Therefore, he is accountable for all he did before he claimed to be a Muslim and all that he does thereafter; his status as an unbeliever does not change. This is standard Islamic usage, as people say: 'This person has done well in Islam', and they mean that he is a sincere Muslim, or they say of another: 'This one has done badly, or has not done well, in Islam', if he is of the other type, but God knows best.

Transmission

In this chapter we have three hadiths with three chains of transmission, and all the reporters in all three chains belonged to Kufah. This is a very rare case, as it features three successive chains of transmission featuring Kufi narrators.



CHAPTER 55

THAT ISLAM DEMOLISHES WHAT WENT BEFORE IT, AS DOES MIGRATION AND PILGRIMAGE

[205–192]. (Dār al-Salām 0220) Muhammad ibn al-Muthannā al-‘Anazī, Abū Ma‘n al-Raqāshī and Ishāq ibn Manṣūr narrated: all from Abū ‘Āṣim but the text is Ibn al-Muthannā’s: Al-ḍaḥḥāk (meaning Abū ‘Āṣim) narrated; Ḥaywah ibn Shurayḥ reported; Yazīd ibn Abī Ḥabīb narrated to me; from Ibn Shumāsah al-Mahrī : ‘We attended ‘Amr ibn al-‘Āṣ when he was on his death bed. He wept for a long while and he turned his face to the wall. His son kept saying to him: “Father, did not God’s Messenger (peace be upon him) give you this good news? Father, did not God’s Messenger (peace be upon him) give you that good news?” He turned his face [to us] and said: “The best that we prepare [for our future life] is the declaration that there is no deity other than God and that Muhammad is God’s Messenger. I went through three stages. There was a time when no one hated God’s Messenger (peace be upon him) more than I did. I wished more than anything that I could have killed him. Had I died then I would have been among the people of the Fire. When God turned my heart towards Islam I went to the Prophet (peace be upon him) and said: ‘Put out your right hand to accept my pledge’. He put out his right hand, but I held back my hand. He said: ‘What is the matter, ‘Amr?’ I said that I wanted to make a condition. He said: ‘What condition is that?’ I said: ‘That I am forgiven’. He said: ‘Do you not know that Islam demolishes what went on before it? And that migration wipes away what went before it? And that the pilgrimage wipes away what went before it?’ No one was then dearer to me than God’s Messenger, and no one did I revere more than him. I could not look fully at him out of respect. If I am asked to describe him I cannot, because I never so stared fully at him. Had I died then I would

have hoped to be among the people of Heaven. We then were in charge of things, and I do not know how I fared in these. When I die, let neither wailer nor fire go with me. When you have buried me, cast the dust over me, then stay around my grave for as long as it takes to slaughter a camel and cut its meat into pieces, so that I have your company and consider what to say to my Lord's messengers".'

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ كُلُّهُمْ عَنْ أَبِي عَاصِمٍ، - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - حَدَّثَنَا الضَّحَّاكُ، - يَعْنِي أَبَا عَاصِمٍ - قَالَ أَخْبَرَنَا حَيَّوَةُ بْنُ شَرِيحٍ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ ابْنِ شِمَاسَةَ الْمُهَرِّيِّ قَالَ: حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ. فَبَكَى طَوِيلًا، وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ، فَجَعَلَ ابْنُهُ يَقُولُ: يَا أَبَتَاهُ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَذَا؟ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَذَا؟ قَالَ: فَأَقْبَلَ بِوَجْهِهِ، فَقَالَ: إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلَاثٍ. لَقَدْ رَأَيْتَنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي، وَلَا أَحَبَّ إِلَيَّ أَنْ أَكُونَ قَدْ اسْتَمَكَنْتُ مِنْهُ فَقَتَلْتَهُ. فَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ. فَلَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: ابْسُطْ يَمِينَكَ فَلَأُبَايِعَكَ. فَبَسَطَ يَمِينَهُ. قَالَ: فَقَبَضْتُ يَدِي. قَالَ: «مَا لَكَ يَا عَمْرُو؟» قَالَ: قُلْتُ أَرَدْتُ أَنْ أَشْتَرِطَ. قَالَ: «تَشْتَرِطُ بِمَاذَا؟» قُلْتُ: أَنْ يُغْفَرَ لِي. قَالَ: «أَمَا عَلِمْتَ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا، وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟ وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا أَجَلَ فِي عَيْنِي مِنْهُ، وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلَأَ عَيْنِي مِنْهُ إِلَّا جَلًّا لَهُ. وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ، لِأَنِّي لَمْ أَكُنْ أَمْلَأُ عَيْنِي مِنْهُ. وَلَوْ مِتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ. ثُمَّ وَلِينَا أَشْيَاءَ مَا أَذْرِي مَا حَالِي فِيهَا، فَإِذَا أَنَا مِتُّ فَلَا تَصْحَبَنِي نَائِحَةٌ وَلَا نَارٌ. فَإِذَا دَفَنْتُمُونِي، فَشُتُّوا عَلَى التُّرَابِ شَنًّا، ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جُزُورٌ وَيُقَسَّمُ حُمُهَا، حَتَّى أَسْتَأْنِسَ بِكُمْ، وَأَنْظُرَ مَاذَا أَرَا جَعِلَ بِهِ رُسُلَ رَبِّي

[206–193].ⁱ (Dār al-Salām 0221) Muhammad ibn Ḥātim ibn Maymūn and Ibrāhīm ibn Dī nār narrated (Ibrāhīm's text):ⁱⁱ Ḥajjāj (meaning Ibn Muhammad) narrated; from Ibn Jurayj: Ya'la ibn Muslim reported to me that he heard Sa'īd ibn Jubayr narrating from Ibn 'Abbās: 'Some people who were idolaters killed many people, and committed adultery many times. They then came to Muhammad (peace be upon him) and said: "What you say and advocate is fine.

Will you tell us that what we have done may be atoned for?" God revealed: *"They never invoke any deity side by side with God, and do not take any human being's life—[the life] which God has willed to be sacred—except for a just cause, and do not commit adultery. Whoever does any of this will face punishment". (25: 68) "You servants of Mine who have transgressed against their own souls! Do not despair of God's mercy". (39: 53)*³⁸

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، - وَاللَّفْظُ لِإِبْرَاهِيمَ - قَالَا: حَدَّثَنَا حَبَّاجٌ - وَهُوَ ابْنُ مُحَمَّدٍ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ، أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَاسًا مِنْ أَهْلِ الشَّرْكِ قَتَلُوا فَأَكْثَرُوا، وَزَنَوْا فَأَكْثَرُوا، ثُمَّ أَتَوْا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو لِحَسَنٍ وَلَوْ نُخْرِتْنَا أَنْ لِمَا عَمَلْنَا كَفَّارَةً. فَتَرَكَ: «وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ. وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا». وَنَزَلَ: «يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Text Explanation

38. The first of these two hadiths confirms the high status of Islam, the migration in the early days of Islam and pilgrimage. Every one of these wipes away whatever sins were committed before it. The hadith states that it is recommended that we remind the person who is about to die that they should think well of God, the Sublime and Exalted, and recite verses and hadiths that increase their hopes of having their sins forgiven. The person about to die should be reminded of what God has prepared for his pious servants, and also of his own good deeds, so that he is hopeful and dies in the hope of forgiveness. This is agreed as recommended. The evidence supporting it in the hadith is 'Amr's son's words, reminding his father of the good news the Prophet gave him. The hadith also tells us how the Prophet's companions used to respect him greatly.

'Amr gives his attendants the instruction that in obedience to the Prophet's orders, his funeral should not be accompanied by a woman wailing for his death or by fire. Wailing is certainly forbidden, and having a fire with the funeral is strictly discouraged, because it used to be a practice of pre-Islamic days. Ibn ḥabīb al-Mālikī said that it is

discouraged because of its association with the Fire of Hell. ‘Amr ibn al-‘Āṣ also tells his attendants to cast dust on his grave. It is not permissible to sit on the grave, which is the opposite of what is done in some countries.

In the last part of the hadith, ‘Amr tells his attendants: ‘Stay around my grave for as long as it takes to slaughter a camel and cut its meat into pieces, so that I have your company and consider what to say to my Lord’s messengers’. This statement includes several points, such as the examination of the deceased in the grave by the two angels, the accepted view of the people of the truth. Another point is that it recommends only staying beside the grave for a short while, and suggests further that the deceased hears those around the grave.

The statement may be taken as evidence permitting the division of jointly-owned meat and similar fresh things, such as grapes. Our scholars hold well known but different views on this point. They say: if we consider the division is to identify the rights of the owners, then it is permissible. If, on the other hand, it is considered a sale, then there are two views, the more correct one is that it is not permissible because it is not possible to determine that the two portions are equal at the time. This leads to a situation of usury [with one person taking more than his share]. The other view is that the division is permissible because the two portions are equal at the time. If we uphold the first view, which is that such division is not permissible, the way out is to divide the meat or other products into two lots. Then one party sells the other his share of the lot for a specific price, and the second party sells his share in the lot to the first party for the same price. Thus, each would become the owner of one complete lot. There are other ways of dealing with this situation, but there is no need to go further into it at this point, but God knows best.

The second hadith is entered here by Muslim to show that the Qur’an has established what the Sunnah states, namely that acceptance of Islam wipes away all sins committed before becoming a believer. The people mentioned in the hadith asked the Prophet: ‘Will you tell us that what we had done may be atoned for?’ The sentence is left ambiguous, and it is even more so in the Arabic original. Translated literally, it would be ‘If you tell us that what we have done will be forgiven’. The intended meaning is that ‘if you so

tell us, we will accept Islam'. This method of implied expression is often used in the Qur'an and in fine Arabic speech.

Transmission

Abū Ma'n al-Raqāshī's name is Zayd ibn Yazīd, and Abū 'Āṣim is known by his epithet, al-Nabīl, but his name is al-Ḍaḥḥāk ibn Makhlad. Ibn Shumāsah's full name is 'Abd al-Raḥmān ibn Shumāsah ibn Dhi'b, and his appellation is Abū 'Amr or Abū 'Abdullāh.



i This hadith is entered in the manuscript under a separate chapter, with the heading including the two Qur'anic verses it quotes. However, in *al-Mu'jam al-Mufabbras* and *Tuhfat al-Ashraf* it is part of the same chapter as the hadith before it. Since the commentary treats them together, we have chosen to keep them together.

ii Related by al-Bukhārī, 4532; Abū Dāwūd, 4274; al-Nasā'ī, 4015.

CHAPTER 56

THE STATUS OF AN UNBELIEVER'S GOOD DEEDS IF HE SUBSEQUENTLY EMBRACES ISLAM

[207–194]. (Dār al-Salām 0222) Ḥarmalah ibn Yaḥyā narrated to me:ⁱ Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb: ‘Urwah ibn al-Zubayr reported to me that Ḥakīm ibn Ḥizām reported to him that he said to God’s Messenger (peace be upon him): ‘Do you think that the good deeds I used to do in my pre-Islamic days in the way of worship will earn me reward?’ The Prophet answered: ‘When you become a Muslim you keep the good actions you have already done’.

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّنُ بِهَا فِي الْجَاهِلِيَّةِ، هَلْ لِي فِيهَا مِنْ شَيْءٍ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَسَلَّمْتَ عَلَى مَا أَسَلَفْتَ مِنْ خَيْرٍ». وَالتَّحَنُّنُ التَّعَبُّدُ.

[208–195]. (Dār al-Salām 0223) Ḥasan al-Ḥulwānī and ‘Abd ibn Ḥumayd narrated : Ya‘qūb (who is Ibn Ibrāhīm ibn Sa‘d) narrated (al-Ḥulwānī said ‘narrated’ and ‘Abd said ‘narrated to me’); my father narrated; from Ṣāliḥ; from Ibn Shihāb: ‘Urwah reported to me that Ḥakīm ibn Ḥizām reported to him that he said to God’s Messenger (peace be upon him): ‘Messenger of God, do you think that the good deeds I used to do in my pre-Islamic days in the way of worship, such as charitable donations, freeing slaves and maintaining ties of kinship will earn me reward?’ The Prophet answered: ‘When you become a Muslim you keep the good actions you have already done’.

وَحَدَّثَنَا حَسَنُ الْخُلَوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، - قَالَ الْخُلَوَانِيُّ حَدَّثَنَا وَقَالَ عَبْدُ حَدَّثَنِي - يَعْقُوبُ - وَهُوَ ابْنُ
إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ حَكِيمَ بْنَ حَزَامٍ
أَخْبَرَهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ رَسُولِ اللَّهِ، أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَتُّ بِهَا فِي الْجَاهِلِيَّةِ، مِنْ
صَدَقَةٍ أَوْ عَتَاقَةٍ أَوْ صَلَةٍ رَحِمٍ، أَفِيهَا أَجْرٌ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَسَلَمْتَ عَلَى مَا أَسَلَفْتَ مِنْ
»الْخَيْرِ«.

[209-000]. (Dār al-Salām 0224) Ishāq ibn Ibrāhīm and ‘Abd ibn Humayd narrated: ‘Abd al-Razzāq reported; Ma‘mar reported; from al-Zuhri with this chain of transmission [H]. Also, Ishāq ibn Ibrāhīm narrated: Abū Mu‘āwiyah reported; Hishām ibn ‘Urwah narrated; from his father; from Ḥakīm ibn Hizām: ‘I said: Messenger of God, these things I used to do in pre-Islamic days. (Hishām said: meaning in piety). God’s Messenger said: “When you become a Muslim you keep the good actions you have already done”. I said: By God, whatever I did before Islam, I shall do the same in Islam’.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ
ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَكِيمِ بْنِ حَزَامٍ قَالَ:
قُلْتُ يَا رَسُولَ اللَّهِ، أَشْيَاءَ كُنْتُ أَفْعَلُهَا فِي الْجَاهِلِيَّةِ - قَالَ هِشَامٌ يَعْنِي أَتَبَرَّرُ بِهَا - فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: «أَسَلَمْتَ عَلَى مَا أَسَلَفْتَ لَكَ مِنَ الْخَيْرِ»... قُلْتُ: فَوَاللَّهِ لَا أَدْعُ شَيْئًا صَنَعْتُهُ فِي الْجَاهِلِيَّةِ إِلَّا فَعَلْتُ فِي
الْإِسْلَامِ مِثْلَهُ.

[210-196]. (Dār al-Salām 0225) Abū Bakr ibn Abī Shaybah narrated: ‘Abdullāh ibn Numayr narrated; from Hishām ibn ‘Urwah; from his father; that Ḥakīm ibn Hizām freed one hundred slaves in pre-Islamic days and donated in charity one hundred camels. Then, when he became a Muslim he freed one hundred slaves and donated in charity one hundred camels. He then came to the Prophet (peace be upon him) ...’. He added the same as the other hadith.³⁹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ حَكِيمَ بْنَ حَزَامٍ، أَعْتَقَ
فِي الْجَاهِلِيَّةِ مِئَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِئَةِ بَعِيرٍ. ثُمَّ أَعْتَقَ فِي الْإِسْلَامِ مِئَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِئَةِ بَعِيرٍ. ثُمَّ أَتَى النَّبِيَّ

Text Explanation

39. The hadith mentions the case of Ḥakīm ibn Ḥizām, who was a generous man in his pre-Islamic days but who did not accept Islam until the time Makkah fell. The Prophet answered his question about actions he had performed in the way of worship and whether he would be rewarded for them. The Prophet said that as he had accepted Islam, he would keep the good actions he had done before. Imam Abū ‘Abdullāh al-Māzarī said:

The apparent meaning of this statement is contrary to agreed principles. An unbeliever’s action to draw closer to God is invalid, and as such he is not rewarded for actions that are normally done in obedience of God. It is possible that such a person is described as ‘obedient but not drawing closer to God’. He is like a believer who does the same good deed. He is obedient because his action conforms to God’s order, and obedience means conformity with God’s orders. However, he does not draw closer to God, because it is necessary for drawing closer to know the one to whom one wants to be nearer. An unbeliever does not have proper knowledge of God.

Having established this, the hadith may be explained in several ways: the first is that it means that the man had good practices which will be of benefit to him in Islam. His former practice has prepared him for more good action in Islam. The second is that his action gained much praise for him and this remains due to him in Islam. A further explanation is that the reward for his good deeds after becoming a Muslim may be increased, and he earns further reward because of his past good deeds. Scholars say that an unbeliever’s good deeds will reduce his punishment for disbelief. Hence, it may be that his reward will be increased.

Qāḍī 'Iyāḍ said: 'Scholars said that the hadith means that his past good deeds earned him the blessing of being guided to Islam. Whoever shows goodness in his early days provides evidence that his end will be a happy one'.

Ibn Baṭṭāl and other prominent scholars maintain that the hadith should be taken at face value. This means that when an unbeliever embraces Islam and dies a Muslim, he will be rewarded for the good actions he did before becoming a Muslim. They cite in evidence the hadith narrated by Abū Sa'īd al-Khudrī quoting the Prophet: 'When an unbeliever accepts Islam, God will credit him for every good deed he has done with its like, and he will wipe off the like of every bad deed. His subsequent good deeds will be rewarded with ten times their value, up to seven hundred times. His bad deed is recorded as it is, unless God, the Exalted and the Sublime, overlooks it'. Al-Dāraquṭnī mentions this hadith under the hadiths related by Mālik but reported by single reporters. Indeed, he lists it with nine different routes of transmission, confirming in all of them that when an unbeliever becomes a good Muslim he is credited with every good deed he did before embracing Islam. Ibn Baṭṭāl states this hadith and follows it by saying: 'It is up to God Almighty to bestow whatever grace He wishes to bestow on His servants, and no one can object. It is as the Prophet said to Ḥakīm ibn Ḥizām: "When you become a Muslim you keep the good actions you have already done".' But God knows best.

It is true that scholars have said that no act of worship done by an unbeliever is valid, and if he becomes a Muslim it is not counted. They mean that it is not counted from the point of view of this life, it does not refer to the reward given in the life to come. Should anyone allege that such a person will not be rewarded for his good deeds in the Hereafter, his claim is refuted by this authentic hadith. Indeed, some deeds of unbelievers are upheld in this life. Scholars say that if atonement falls due from an unbeliever and he performs such atonement when he is still unbeliever, he will not be required to repeat it if he embraces Islam.

Scholars of the Shāfi'ī School differ as to the situation of an unbeliever who takes a bath after being in a state of ceremonial impurity, i.e. *janābah*, and who then accepts Islam: in other words, does he have to take a new bath? Some scholars go further than this and say that any act of cleansing done by an unbeliever is valid,

including *wuḍū*, *ghusl* and dry ablutions, i.e. *tayammum*. If he then embraces Islam he may offer his prayers without having to repeat any of these, but God knows best.

Transmission

The chain of transmission of the second hadith in this chapter features ṣāliḥ from Ibn Shihāb from ‘Urwah. These three belonged to the Tābi‘īn generation and they report from each other.

Ḥakīm ibn Ḥizām was a companion of the Prophet. He was born at the Ka‘bah in Makkah. Some scholars say this is the only known case of someone enjoying this privilege. Scholars say that he lived sixty years before Islam and sixty years after Islam, and that he embraced Islam when the Prophet took over Makkah in year 8 AH. He died in Madinah in 54 AH, 674 CE. Hence, this means that he lived sixty years after Islam became well known and began to spread,ⁱ but God knows best.



i. Related by al-Bukhārī, 1369, 2107, 2401 and 5646.

i. Such reports should not be taken as very accurate. Al-Nawawī felt this and explained it with this comment, but even this does not give us any clarity. If it is meant the beginning of Islam, then he lived sixty-seven years after the start of the Islamic message. If it is meant by the spread of Islam, the Prophet’s migration, he lived fifty-four years after that.

CHAPTER 57

SINCERITY IN FAITH

[211–197]. (Dār al-Salām 0226) Abū Bakr ibn Abī Shaybah narrated: ‘Abdullāh ibn Idrīs, Abū Mu‘āwiyah and Wakī‘ narrated; from al-A‘mash; from Ibrāhīm; from ‘Alqamah; from ‘Abdullāh: **‘When this verse was revealed: “Those who believe and do not taint their faith with wrongdoing are the ones who will feel secure, as they follow the right path”, (6: 82) the Prophet’s companions felt that it was tough. They thought: “Who of us does not wrong himself?” The Prophet said: “It is not as you think. It is like Luqmān said to his son: ‘Do not associate any partners with God; for, to associate partners with Him is indeed a great wrong’.” ’ (31: 13)**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُلْفَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ «الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ» شَقَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالُوا: أَيُّنَا لَا يَظْلِمُ نَفْسَهُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّنَا هُوَ كَمَا تَظُنُّونَ. إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ: «يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ».

[000–198]. (Dār al-Salām 0227) Ishāq ibn Ibrāhīm and ‘Alī ibn Khashram narrated: ‘Īsā (meaning Ibn Yūnus) reported [H]. Also, Minjāb ibn al-Ḥārith al-Tamīmī narrated: Ibn Mishar reported [H]. Abū Kurayb narrated; Ibn Idrīs reported: all of them from al-A‘mash, with the same chain of transmission. Abū Kurayb said: **‘Ibn Idrīs said: my father narrated it to me first from Abān ibn Taghlib, from al-A‘mash, then I heard it from him’.**⁴⁰

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ خَشْرَمٍ، قَالَا أَخْبَرَنَا عِيسَى، - وَهُوَ ابْنُ يُونُسَ ح وَحَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ، أَخْبَرَنَا ابْنُ مُسْهِرٍ، ح وَحَدَّثَنَا أَبُو كُرَيْبٍ، أَخْبَرَنَا ابْنُ إِدْرِيسَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ قَالَ أَبُو كُرَيْبٍ قَالَ ابْنُ إِدْرِيسَ حَدَّثَنِيهِ أَوَّلًا أَبِي، عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنِ الْأَعْمَشِ، ثُمَّ سَمِعْتُهُ مِنْهُ

Text Explanation

40. This hadith is related by al-Bukhārī a little differently: ‘When this verse was revealed, the Prophet’s companions said: “Everyone of us has wronged himself”. God then revealed: “To associate partners with God is indeed a great wrong”.’ These two versions explain each other. When the Prophet’s companions felt that the verse mentioning wrongdoing was too tough, God revealed the verse that states that associating partners with God is a great wrong. He informed the Prophet that although ‘wrongdoing’ is stated generally in the first verse, it means the limited type of associating partners with God. The Prophet then informed his companions that the earlier verse did not refer to all wrongdoing, as they thought. It rather referred to the limited type stated by Luqmān in his advice to his son. The Prophet’s companions initially understood wrongdoing in its general meaning, which is to behave wrongly, i.e. contrary to what Islam teaches. Hence, they felt it too difficult until the Prophet explained things to them.

Al-Khaṭṭābī said: ‘They felt it too tough because wrongdoing means violating people’s rights and how people wrong themselves by committing sin. They thought that the verse referred to this apparent meaning. The linguistic meaning of wrongdoing is to put something where it does not belong. Whoever addresses worship to anyone other than God is the worst of all wrongdoers’.

The hadith provides us with several salient points, including the principle that committing sin does not constitute disbelief, but God knows best.

Transmission

The first chain of transmission is: ‘Abū Bakr ibn Abī Shaybah narrated: ‘Abdullāh ibn Idrīs, Abū Mu‘āwiyah and Waki‘ narrated; from al-A‘mash; from Ibrāhīm; from ‘Alqamah; from ‘Abdullāh’. All the people included here belonged to Kufah and were meticulous scholars who attained great eminence. There are among them three imams who were highly respected scholars of *fiqh* and belonged to the Tābi‘īn generation. These are Sulaymān al-A‘mash, Ibrāhīm al-

Nakha'ī and 'Alqamah ibn Qays. It is rare that a chain of transmission has something of this quality, but God knows best.

The second chain of transmission includes: 'Ibn Idrīs said: my father narrated it to me first from Abān ibn Taghlib, from al-A'mash, then I heard it from him'. Ibn Idrīs points out that his report relies on a short chain of transmission, cutting out two reporters, namely his father and Abān, as later he heard it directly from al-A'mash, as Abān did. A similar case has already been pointed out in [Chapter 24](#).

The hadith mentions Luqmān, the wise man. Scholars differ as to whether he was a prophet or not. Imam Abū Ishāq al-Tha'labī said: 'Scholars are in agreement that he was a wise man, but not a prophet. 'Ikrimah, however, says that he was a prophet, but he is the only one holding this view'.



CHAPTER 58

GOD CHARGES PEOPLE ONLY WITH WHAT THEY CAN FULFIL

[212–199]. (Dār al-Salām 0228) Muhammad ibn Minhāl al-Dī arīr and Umayyah ibn Bistām al-‘Ayshī narrated to me, (Umayyah’s text): Yazīd ibn Zuray‘ narrated; Rawḥ (meaning Ibn al-Qāsim) narrated; from al-‘Alā’; from his father; from Abū Hurayrah: **‘God revealed to His Messenger the verse that says: *“To God belongs all that is in the heavens and the earth. Whether you make known what is in your minds or conceal it, God will bring you to account for it. He will then forgive whom He wills and punish whom He wills. God has power over all things.”*** (2: 284) The Prophet’s companions felt this to be very hard. They came to see God’s Messenger and sat on their knees. They said: **“Messenger of God, we have been ordered what we can cope with: prayer, fasting, jihad and zakat. Now this verse has been revealed to you, and we find it too hard to cope with”.** The Prophet said to them: **“Do you want to say as the followers of the two divine books said before you: we hear and we disobey? Say instead: we hear, we obey. Forgive us, our Lord; to You we shall return”.** They said: **“We hear and we obey. Forgive us, our Lord; to You we shall return”.** When they repeated it, it became easy for them to say. God then revealed the verse that followed: ***“The Messenger believes in what has been revealed to him by his Lord, and so do the believers. Each one of them believes in God, His angels, His books, and His messengers. We make no distinction between any of His messengers. And they say, ‘We hear and we obey. Grant us Your forgiveness, our Lord; to You we shall all return’,”*** (2: 285) When they did this, God abrogated the earlier verse. Then God revealed: ***“God does not charge a soul with more than it can bear. In its favour shall be whatever good it does, and against it whatever evil it does. [Believers! Pray thus to your Lord]: ‘Our Lord, do not take us to task if we forget or unwittingly do wrong. (He said: Yes.) Our Lord, do not lay on us a burden such as that You laid on***

those before us. (He said: Yes.) Our Lord, do not burden us with what we do not have the strength to bear. (He said: Yes.) Pardon us, and forgive us our sins, and bestow Your Mercy on us. You are our Lord Supreme; grant us victory against the unbelievers' (He said: Yes.)" . ' (2: 286)

حَدَّثَنِي مُحَمَّدُ بْنُ مِنْهَالٍ الصَّرِيرُ، وَأُمَيَّةُ بْنُ بَسْطَامٍ الْعَيْشِيُّ، - وَاللَّفْظُ لِأُمَيَّةَ - قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرْعٍ، حَدَّثَنَا رَوْحٌ، وَهُوَ ابْنُ الْقَاسِمِ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ» وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (البقرة ٢٨٤) قَالَ: فَاشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ بَرَكُوا عَلَى الرَّكْبِ فَقَالُوا: أَيُّ رَسُولِ اللَّهِ كُلَّفْنَا مِنَ الْأَعْمَالِ مَا نَطِيقُ: الصَّلَاةَ وَالصِّيَامَ وَالْجِهَادَ وَالصَّدَقَةَ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هَذِهِ الْآيَةُ وَلَا نَطِيقُهَا. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا، غُفْرَانُكَ رَبَّنَا، وَإِلَيْكَ الْمَصِيرُ. فَلَمَّا أَقْرَأَهَا الْقَوْمُ ذَلِكَ بِهَا أَلْسِنَتُهُمْ، فَأَنْزَلَ اللَّهُ فِي إِثْرِهَا: «آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ». (البقرة ٢٨٦) فَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللَّهُ تَعَالَى، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا، لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ. رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا». قَالَ: نَعَمْ. «رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا». قَالَ: نَعَمْ. «رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ». قَالَ: نَعَمْ. «وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا. أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ». قَالَ: نَعَمْ.

[213–200]. (Dār al-Salām 0229) Abū Bakr ibn Abī Shaybah, Abū Kurayb and Ishāq ibn Ibrāhīm narrated:ⁱ it is Abū Bakr's text: Wakī' (Ishāq said: 'reported', but the other two said: 'narrated'); from Sufyān; from Adam ibn Sulaymān, Khālīd's māwla, who said: I heard Sa'īd ibn Jubayr narrating from Ibn 'Abbās: 'God revealed this verse: "To God belongs all that is in the heavens and the earth. Whether you make known what is in your minds or conceal it, God will bring you to account for it". (2: 284) They were worried as never before. The Prophet said to them: "Say: we hear; we obey and we submit". God placed the reassurance of faith in their hearts and He revealed: "God does not charge a soul with more than it can

bear. In its favour shall be whatever good it does, and against it whatever evil it does. [Believers! Pray thus to your Lord]: 'Our Lord, do not take us to task if we forget or unwittingly do wrong. (He said: I have done.) Our Lord, do not lay on us a burden such as that You laid on those before us. (He said: I have done.) Forgive us our sins, and bestow Your Mercy on us. You are our Lord Supreme' (He said: I have done.)" (2: 286)⁴¹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ
الْأَخْرَانِ حَدَّثَنَا - وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ آدَمَ بْنِ سُلَيْمَانَ، مَوْلَى خَالِدٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ
ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: «وَأِنْ تُبْذَرُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». (البقرة ٢٨٤) قَالَ: دَخَلَ قُلُوبُهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ
شَيْءٍ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُولُوا سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا». قَالَ: فَالْقَى اللَّهُ الْإِيْمَانَ فِي قُلُوبِهِمْ،
فَأَنْزَلَ اللَّهُ تَعَالَى: «لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا، لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ. رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا». قَالَ: قَدْ فَعَلْتُ. «رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا». قَالَ: قَدْ فَعَلْتُ. «رَبَّنَا
وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ». قَالَ: قَدْ فَعَلْتُ. «وَاغْفِرْ عَنَّا وَارْحَمْنَا. أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ». قَالَ: قَدْ فَعَلْتُ.

Text Explanation

41. In the Qur'anic verse quoted in hadith No. 212 we have the statement '*We make no distinction between any of His messengers*'. This means that we believe in all of them and we do not, like earlier communities, believe in some messengers and deny others. In another hadith the Prophet says: '*When any of you does well with his faith*', meaning when one is truly a Muslim and not pretending something one does not genuinely believe in, like hypocrites do.

In hadith No. 212, we learn that when God revealed the verse that says: '*To God belongs all that is in the heavens and the earth. Whether you make known what is in your minds or conceal it, God will bring you to account for it*', the Prophet's companions felt this too difficult. Indeed, they said to the Prophet that they could not cope with it. Imam Abū 'Abdullāh al-Māzarī said: 'It is probable that they said so because they thought

that they would be accountable for thoughts they could not suppress. Hence, they felt that this was something no one could cope with. In our view, it is possible to assign duties that a person cannot fulfil. Scholars differ on whether such duties of worship have been assigned, but God knows best’.

The hadith adds: ‘When they did this, God abrogated the earlier verse. Then God revealed: “*God does not charge a soul with more than it can bear*”’. Al-Māzarī said: ‘To call this an abrogation is questionable. Abrogation applies when it is not possible to relate one verse to the other. God’s statement, “Whether you make known what is in your minds or conceal it”, is general and may involve only what a person can control of his thoughts, but not those he cannot control. In this case, the other verse would limit the scope of its applicability. However, the Prophet’s companions might have understood, on the basis of their circumstances, that it was already established that their worship included what they could not control. In this case, the latter verse abrogates the earlier one, because it has removed something that is already established’.

Qādī Iyāḍ said:

There is no way to change the fact that here there is a case of abrogation. The narrator says that an abrogation took place, stating it in words and meaning, as he mentions that the Prophet ordered them to hold on to their faith, listen and obey what God mentioned of their accountability. When they did as the Prophet bid them and God placed faith in their hearts and they submitted themselves by word and deed, as mentioned in this hadith, God removed the hardship and abrogated this charge. We learn about abrogation either by report or by date. Both are combined in this verse.

Al-Māzarī’s statement that abrogation applies when it is not possible to relate one verse to the other is certainly correct, but it applies when abrogation is not stated. If it is, we accept it. However, scholars of *Uṣūl al-Fiqh* differ with regard to a statement made by a companion of the Prophet saying that this verse or this ruling is abrogated by this or that. In essence, does such a statement constitute clear proof confirming abrogation, or is it not enough on its own? The latter is the

view of *Qāḍī* Abū Bakr [al-Baḳillānī] and other meticulous scholars who say that the statement could be the Prophet's companion's own view or interpretation. Therefore, abrogation must be confirmed by a report from the Prophet.

Scholars have differed with regard to this verse. Most commentators on the Qur'an, from among the Prophet's companions and later ones, accept what we have said that it abrogates the earlier one. However, this is denied by some later scholars who say that the former verse states information and abrogation does not apply to information [as opposed to commands]. However, the case is not at all what such latter scholars say. Although the earlier verse gives information, but this information relates to what God requires of them and what He holds them accountable for, including what they entertain in their minds, as well as the worship the Prophet ordered them to say: 'We hear and we obey'. All these are words said and actions done. This was subsequently abrogated and the hardship removed.

It is reported that some commentators said that the abrogation, as it applies here, means that God removed what they felt of hardship and their fear of it. Hence, it was removed by the subsequent verse and they were reassured. This view means they were not charged with what they could not bear, but what was very difficult for them, which is to shun thoughts that may occur to them and ensure inner certainty of faith. They worried that they might be charged with what was very hard, and the worry was removed. God made clear that they were charged only with what they could bear. As such, there is no evidence here that suggests it is possible to charge people with what is too hard, because there is nothing to show that this was the case. Some argue that this is possible based on the believers' supplication: 'Our Lord, do not burden us with what we do not have the strength to bear'. They would not pray for relief from anything other than what is possible to charge them with. Some scholars reply to this by saying that what is meant here is: 'what we cannot fulfil except by strenuous effort'. Others say that the verse is definitive, indicating that certainty and doubt are concealed

for both believers and unbelievers, but God forgives the believers and punishes the unbelievers.

Imam ‘Alī ibn Ahmad al-Wāḥidī (d. 468 AH, 1076 CE) mentions the difference among scholars with regard to the verse’s abrogation, before saying: ‘Meticulous scholars prefer the view that the verse is definitive, unabrogated, but God knows best’.

These hadiths show God’s boundless kindness to the Muslim community (may God increase its honour). He has reduced its burden and removed what weighed heavily. They show how the Prophet’s companions were quick to abide by the rules of Islam, whatever they were. Abū Ishāq Ibrāhīm ibn Muhammad al-Zajjāj (241–311 AH, 855–923 CE) said: ‘This supplication starting with “Our Lord, do not take us to task if we forget or unwittingly do wrong” to the end of the surah is one that God told the Prophet and the believers to say. He included it in His Book, the Qur’an, so that it will be said by all believers throughout all generations. It is a supplication that should be memorized and frequently repeated The supplication ends with, “Grant us victory against the unbelievers”. This includes victory in debate and argument as well as victory in war. It also includes that Islam should prevail.’

We will see when we come to the Book of Prayer in this anthology that God’s Messenger (peace be upon him) said: ‘Whoever recites the last two verses of the surah, The Cow, on any night, they shall be sufficient for him’. It is said that he meant that they are sufficient as night worship on that night, and it is also said that it means that they prevent evil from him, but God knows best.ⁱ



i. Related by al-Tirmidhī, 2992.

i. The last two paragraphs have been brought forward as they specifically relate to this chapter. In the Arabic original, they occur at the end of the commentary on the next chapter, because al-Nawawī joined his commentary on this chapter to that on the next two chapters because of the similarity of subject.

CHAPTER 59

GOD OVERLOOKS PEOPLE'S THOUGHTS UNLESS ACTED UPON

[214–201]. (Dār al-Salām 0230) Saʿīd ibn Mansūr, Qutaybah ibn Saʿīd and Muhammad ibn ʿUbayd al-Ghubarī (Saʿīd's text):ⁱ Abū ʿAwānah narrated; from Qatādah; from Zurārah ibn Awfā; from Abū Hurayrah: 'God's Messenger (peace be upon him) said: "God has overlooked what my community may entertain of thoughts unless they talk about these or act upon them".'

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عُيَيْدٍ الْغُبَرِيُّ، - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ يَتَكَلَّمُوا أَوْ يَعْمَلُوا بِهِ».

[215–202]. (Dār al-Salām 0231) ʿAmr al-Nāqid and Zuhayr ibn Ḥarb narrated: Ismāʿīl ibn Ibrāhīm narrated [H] Abū Bakr ibn Abī Shaybah narrated: ʿAlī ibn Mushir and ʿAbdah ibn Sulaymān narrated [H] Also, Ibn al-Muthannā and Ibn Bashshār narrated: Ibn Abī ʿAdī narrated; all of them from Saʿīd ibn Abī ʿArūbah; from Qatādah; from Zurārah ; from Abū Hurayrah: 'God's Messenger (peace be upon him) said: "God, the Mighty and Exalted, has overlooked the thoughts my community may entertain unless they act upon them or talk about them".'

حَدَّثَنَا عَمْرُو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، وَعَبْدَةُ بْنُ سُلَيْمَانَ، ح. وَحَدَّثَنَا ابْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كُلُّهُمْ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمَ بِهِ».

[000–000]. (Dār al-Salām 0232) Zuhayr ibn Ḥarb narrated to me: Wakīʿ narrated; Misʿar and Hishām narrated [H]. Also, Ishāq ibn Maṣṣūr narrated to me: al-Ḥusayn ibn ʿAlī reported; from Zāʿidah; from Shaybān; all from Qatādah, with this chain of transmission: **the same**.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا مِسْعَرٌ، وَهَشَامٌ، ح. وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا
الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، جَمِيعًا عَنْ قَتَادَةَ، هَذَا الْإِسْنَادُ: مِثْلُهُ



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- i. Related by al-Bukhārī, 2528, 5269 and 6664; Abū Dāwūd, 2209; al-Tirmidhī, 1183; al-Nasāʾī, 3434 and 3435; Ibn Mājah, 2040 and 2044.

CHAPTER 60

RECORDING INTENDED GOOD ACTIONS BUT NOT EVIL ONES

[216–203]. (Dār al-Salām 0233) Abū Bakr ibn Abī Shaybah, Zuhayr ibn Ḥarb and Ishāq ibn Ibrāhīm narrated (Abū Bakr's text):ⁱ (Ishāq said 'Sufyān reported', but the others said 'Ibn 'Uyaynah narrated'); from Abū al-Zinād; from al-A'raj; from Abū Hurayrah: 'God's Messenger (peace be upon him) said: "God, the Mighty and Exalted, said: if My servant intends some evil, do not record it. If he does it, record it as one evil deed. If he intends some good action but does not do it, record it as a good action; and if he does it, record it as ten good actions".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ إِسْحَاقُ أَخْبَرَنَا سُفْيَانُ، وَقَالَ الْأَحْرَانُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ، فَإِنْ عَمِلَهَا فَاکْتُبُوهَا «سَيِّئَةً». وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، فَاکْتُبُوهَا حَسَنَةً. فَإِنْ عَمِلَهَا فَاکْتُبُوهَا عَشْرًا».

[217–204]. (Dār al-Salām 0234) Yaḥyā ibn Ayyūb, Qutaybah and Ibn Ḥujr narrated: Ismā'īl, who is Ibn Ja'far, narrated; from al-'Alā'; from his father; from Abū Hurayrah; from God's Messenger (peace be upon him): 'God, the Mighty and Exalted, said: "If My servant thinks of doing some good action but does not do it, I record it for him as a good action. If he acts upon it, I record it as ten good actions and up to seven hundred times. If he thinks of doing an evil deed but does not do it, I do not record it against him. If he does it, I record it as one evil deed".'

- حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا هَمَّ

عَبْدِي بِحَسَنَةٍ وَلَمْ يَعْمَلْهَا، كَتَبْتُهَا لَهُ حَسَنَةً. فَإِنْ عَمِلَهَا كَتَبْتُهَا عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِمِائَةٍ ضِعْفٍ. وَإِذَا هُمْ
 .«بَسِيئَةٍ وَلَمْ يَعْمَلْهَا، لَمْ أَكْتُبْهَا عَلَيْهِ. فَإِنْ عَمِلَهَا كَتَبْتُهَا سِتِّينَ وَاحِدَةً».

[218–205]. (Dār al-Salām 0235) Muhammad ibn Rāfi narrated: ‘Abd al-Razzāq narrated; Ma‘mar reported; from Hammām ibn Munabbih who said: ‘This is what Abū Hurayrah narrated from Muhammad, God’s Messenger (peace be upon him). He mentioned several hadiths including: God’s Messenger (peace be upon him) said: “God, the Mighty and Exalted, said: ‘If My servant thinks of doing a good deed I record it as a good deed for him if he does not do it, but if he does it I record it ten times its value. If he thinks of doing an evil deed, I forgive him that if he does not do it, but if he does it, I record it as it is’.” And God’s Messenger (peace be upon him) said: “Angels would say: ‘Our Lord, here is a servant of Yours about to do something evil’, (and God is more aware of him). God says [to them]: ‘Watch him. If he does it, record it against him as it is, but if he leaves it, record it as a good deed. He only abandons it out of fearing Me’,”. And God’s Messenger (peace be upon him) said:ⁱ “When any of you does well with his faith, then every good deed he does is recorded ten times its value, and up to seven hundred times; but every bad deed he does is recorded as it is, until he meets God”.’

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ مُحَمَّدٍ، رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ مِنْهَا: قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِذَا تَحَدَّثَ عَبْدِي بِأَنْ يَعْمَلَ حَسَنَةً، فَأَنَا أَكْتُبُهَا لَهُ حَسَنَةً مَا لَمْ يَعْمَلْ. فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا بِعَشْرِ أَمْثَالِهَا. وَإِذَا تَحَدَّثَ بِأَنْ يَعْمَلَ سَيِّئَةً فَأَنَا أَغْفِرُهَا لَهُ مَا لَمْ يَعْمَلْهَا. فَإِذَا عَمِلَهَا فَأَنَا أَكْتُبُهَا لَهُ بِمِثْلِهَا». وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَالَتِ الْمَلَائِكَةُ: رَبِّ ذَاكَ عَبْدُكَ يُرِيدُ أَنْ يَعْمَلَ سَيِّئَةً - وَهُوَ أَبْصَرُ بِهِ - فَقَالَ: ارْتَبُوهُ فَإِنْ عَمِلَهَا فَارْتَبُوهَا لَهُ بِمِثْلِهَا، وَإِنْ تَرَكَهَا فَارْتَبُوهَا لَهُ حَسَنَةً. إِنَّمَا تَرَكَهَا مِنْ جَرَأَى». وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ بِمِثْلِهَا حَتَّى يَلْقَى اللَّهَ».

[219–206]. (Dār al-Salām 0236) Abū Kurayb narrated : Abū Khālid al-Aḥmar narrated; from Hishām; from Ibn Sīrīn; from Abū Hurayrah:

‘God’s Messenger (peace be upon him) said: “Whoever intends to do a good deed but does not do it, it will be recorded for him as a good deed. Whoever intends to do a good deed and does it, it is recorded for him ten times its value, up to seven hundred times. Whoever intends to do an evil deed, but does not do it, it is not recorded against him. If he does it, it is recorded”.’

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةٌ. وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كُتِبَتْ لَهُ عَشْرًا، وَإِلَى سَبْعِمِائَةٍ ضَعْفٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ، وَإِنْ عَمِلَهَا كُتِبَتْ

[220–207]. (Dār al-Salām 0237) Shaybān ibn Farrū kh narrated:ⁱ ‘Abd al-Wārith narrated; from al-Ja’d Abū ‘Uthmān; Abū Rajā’ al-‘Uṭaridī narrated; from Ibn ‘Abbās; from God’s Messenger (peace be upon him) quoting his Lord, the Blessed, the Exalted: ‘God has written down the good deeds and the bad ones. Then He explained this saying: whoever intends a good deed but does not do it, God writes it down as a full good deed, but if he intends it and does it, God writes it down as ten good deeds, up to seven hundred times, up to many times more. If he intends a bad deed and does not do it, God writes it down as one full good deed, but if he intends it and does it, God writes it down as one bad deed..

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، حَدَّثَنَا أَبُو رَجَاءٍ الْغَطَارِذِيُّ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرْوِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً. وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِمِائَةٍ ضَعْفٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ. وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

[221–208]. (Dār al-Salām 0238) Yaḥyā ibn Yaḥyā narrated: Ja‘far ibn Sulaymān narrated; from al-Ja’d Abū ‘Uthmān; with this chain of transmission, stating the same meaning as ‘Abd al-Wārith’s narration, but adding: ‘And God erases it. None is ruined in God’s sight except the one who utterly ruins himself’.⁴²

وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنِ الْجُعْدِيِّ أَبِي عُثْمَانَ، فِي هَذَا الْإِسْنَادِ بِمَعْنَى حَدِيثِ عَبْدِ
«الْوَارِثِ. وَزَادَ «وَمَحَاَهَا اللَّهُ وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ».

Text Explanation

42. Imam al-Māzarī said: ‘*Qāḍī* Abū Bakr al-Bāqillānī is of the view that a person who intends to do an act of disobedience of God and resolves to act on his intention incurs a sin for such intention and resolve. The hadiths mentioned here and similar ones are then interpreted to apply to the one who has not resolved to do the act of disobedience. It is a case of a thought that passes through one’s mind without settling in. This is then a matter of intention, which is different from resolve. This is the view of *Qāḍī* Abū Bakr, but many scholars of *Fiqh* and Hadith disagree with him’.

Qāḍī ‘Iyāḍ said: ‘The majority of early scholars and scholars of *Fīqh* and Hadith agree with *Qāḍī* Abū Bakr’s view, as there are several hadiths indicating accountability for mental actions. However, they say that such a resolve is recorded as a bad deed, but it is not the intended bad deed, because the person concerned did not do it. He was prevented from doing so by some obstacle other than fearing God and turning to Him in repentance. The resolve to do it, however, is itself an act of disobedience and is recorded as such. If one acts on one’s resolve, it is recorded as a second sin. If one abandons it out of fear of God, it is recorded as a good deed, as in the hadith that says: “He only abandons it out of fearing Me”. Thus, when a person abandons an intended sin for fear of God, struggling against his own desire, his action becomes a good deed recorded for him. The intentions that are not recorded against people are those that are not accompanied with resolve or determination. A certain scholar of theology mentions that there are different views concerning the abandoning of an intended sin for some reason other than fear of God. Rather, it is abandoned for fear of what people may say. So, is this recorded as a good deed for such a person? The scholar in question says “No”, because he only abandons the sin out of shyness. However, this view is rather unsound and has little support’.

What Qāḍī 'Iyāḍ has said is clear, sound and sufficient. Indeed, several texts confirm that intentions coupled with determination and resolve are accountable. Here are a couple of examples from the Qur'an: *'Those who love that gross indecency should spread among the believers shall be visited with painful suffering'*; (24: 19) *'Believers! Avoid suspicion as much as possible, for, some such suspicion is a sin'*. (49: 12) Religious texts and the unanimity of scholars confirm that envy, looking at Muslims with contempt and wishing them harm, as well as other intentions, are all forbidden, but God knows best.

The Prophet says: 'None is ruined in God's sight except the one who utterly ruins himself'. Qāḍī 'Iyāḍ said: 'This refers to a person who is inevitably and absolutely ruined, as all ways to following divine guidance are closed before him, despite the fact that God's mercy, generosity and kindness are infinite. He transfers a bad deed that is abandoned into a good deed, and records it as one if it is done. By contrast, an intended but abandoned good deed is credited as one good deed, but if it is done, it is multiplied ten times, up to seven hundred times, up to many more after that. Yet a person who is deprived of this generosity because his bad deeds are so numerous that they outweigh his good deeds, which are so multiplied, is indeed one who has so badly ruined himself and deprived himself of God's grace', but God knows best.

Imam Abū Ja'far Ahmad ibn Muhammad al-Ṭaḥāwī (854–935 AH, 239–321 CE) said: 'These hadiths confirm that the angels write down mental actions and resolves, which is contrary to those who maintain that they only write down physical actions, but God knows best'.

The Prophet mentions the multiple reward, stating 'up to seven hundred times, up to many times more'. This clearly confirms the right view agreed by scholars that the multiplication does not stop at 'seven hundred'. Chief Justice al-Māwardī mentions that some scholars are of the view that the multiplication does not exceed 'seven hundred'. This is wrong, as clearly indicated in this hadith, but God knows best.

Transmission

Abū ‘Awānah’s name is al-Waḍḍāḥ ibn ‘Abdullāh. The transmitters include Abū al-Zinād from al-A‘raj. Abū al-Zinād is Abū ‘Abd al-Raḥmān ‘Abdullāh ibn Dhakwān, but he came to be best known by his nickname, Abū al-Zinād, which he disliked and was angry when so called by it. Al-A‘raj is ‘Abd al-Raḥmān ibn Hurmuz. Both were famous and I have already given more details about them; I am mentioning them again because their names may not be readily known to some readers.

Abū Khālid al-Aḥmar is Sulaymān ibn ḥayyān. Abū Rajā’ al-‘Uṭāridī’s name is ‘Imrān ibn Taym, but he is also said to be Ibn Milḥān or Ibn ‘Abdullāh. He was a contemporary of the Prophet but did not meet him. He embraced Islam when Makkah fell to Islam. He is said to have lived 120, 128 or 130 years.



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- i. Related by al-Nasā’ī, 3073.
 - i. Related by al-Bukhārī, 42.
 - i. Related by al-Bukhārī, 6126.

CHAPTER 61

DOUBT ABOUT FAITH AND WHAT TO SAY WHEN IT HAPPENS

[222–209]. (Dār al-Salām 0239) Zuhayr ibn Ḥarb narrated to me: Jarīr narrated; from Suhayl; from his father; from Abū Hurayrah: ‘Some people came to the Prophet and said: “We have thoughts that any of us would be very reluctant to speak about”. The Prophet said: “Do you really experience this?” They said: “Yes”. He said: “This is genuine faith”.’

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاضَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ. قَالَ: «وَقَدْ وَجَدْتُمُوهُ». قَالُوا: «نَعَمْ». قَالَ: «ذَاكَ صَرِيحُ الْإِيمَانِ».

[000–210]. (Dār al-Salām 0240) Muhammad ibn Bashshār narrated: Ibn Abī ‘Adī narrated; from Shu‘bah [H]. Also Muhammad ibn ‘Amr ibn Jabalah ibn Abī Rawwād and Abū Bakr ibn Ishāq narrated to me, saying: Abū al-Jawwāb narrated; from ‘Ammār ibn Ruzayq; both from al-A‘mash from Abū Ṣālīḥ; from Abū Hurayrah; from the Prophet: the same hadith.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ جَبَلَةَ بْنُ أَبِي رَوَّادٍ، وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا أَبُو الْجَوَّابِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ.

[223–211]. (Dār al-Salām 0241) Yūsuf ibn Ya‘qūb al-Saffār narrated: ‘Alī ibn ‘Aththām narrated to me; from Su‘ayr ibn al-Khims; from Mughīrah; from Ibrāhīm; from ‘Alqamah; from ‘Abdullāh: ‘The Prophet (peace be upon him) was asked about doubt, and he said: “It is pure faith”.’

حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ الصَّفَّارُ، حَدَّثَنِي عَلِيُّ بْنُ عَثَامٍ، عَنْ سَعِيدِ بْنِ الْحُمْسِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوَسْوَاسَةِ قَالَ: «تِلْكَ مُحْضُ الْإِيمَانِ».

[224–212]. (Dār al-Salām 0242) Hārūn ibn Ma‘rūf and Muhammad ibn ‘Abbād narrated (Hārūn’s text) saying:ⁱ Sufyān narrated; from Hishām; from his father; from Abū Hurayrah: **‘God’s Messenger (peace be upon him) said: “People will continue to ask questions until it is said: well, God created all creatures but who created God? Whoever entertains such thoughts should say: ‘I believe in God’”’.**

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، وَمُحَمَّدُ بْنُ عَبَّادٍ، - وَاللَّفْظُ لِهَارُونَ - قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هَذَا خَلَقَ اللَّهُ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهُ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللَّهِ».

[225–213]. (Dār al-Salām 0243) Maḥmūd ibn Ghaylān narrated: Abū al-Naḍr narrated; Abū Sa‘īd al-Mu‘addib narrated; from Hishām ibn ‘Urwah with this chain of transmission: **‘God’s Messenger (peace be upon him) said: “Satan comes to any of you and says: ‘Who created the sky? Who created the earth?’ and he says: ‘God’ ...”.** He added the same as the previous hadith, adding **“and His messengers”’.**

وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا أَبُو سَعِيدٍ الْمُؤَدِّبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، بِهَذَا الْإِسْنَادِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ السَّمَاءَ؟ مَنْ خَلَقَ الْأَرْضَ؟ «فَيَقُولُ: اللَّهُ». ثُمَّ ذَكَرَ بِمِثْلِهِ وَزَادَ «وَرُسُلِهِ».

[226–214]. (Dār al-Salām 0244) Zuhayr ibn Ḥarb and ‘Abd ibn Ḥumayd narrated: both from Ya‘qūb. Zuhayr said: Ya‘qūb ibn Ibrāhīm narrated; Ibn Shihāb’s nephew narrated; from his uncle who said: ‘Urwah ibn al-Zubayr reported to me that Abū Hurayrah said: **‘God’s Messenger (peace be upon him) said: “Satan comes to any of you and says: ‘Who created such and such’, until he says to him: ‘Who created your Lord?’ When it reaches to this, you seek refuge with God and stop”’.**

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ، قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا وَكَذَا؟ حَتَّى يَقُولَ لَهُ مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَ ذَلِكَ». فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَهُ.

[227-000]. (Dār al-Salām 0245) ‘Abd al-Malik ibn Shu‘ayb ibn al-Layth narrated to me: my father narrated to me; from my grandfather; ‘Uqayl ibn Khālīd narrated to me; Ibn Shihāb said: ‘Urwah ibn al-Zubayr reported to me that Abū Hurayrah said: ‘God’s Messenger said: “Satan comes to any servant of God and says: ‘Who created this and who created that? ...’.”’ The same as Ibn Shihāb’s nephew’s narration.

حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَأْتِي الْعَبْدَ الشَّيْطَانُ فَيَقُولُ: مَنْ خَلَقَ كَذَا وَكَذَا؟» مِثْلَ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ.

[228-215]. (Dār al-Salām 0246) ‘Abd al-Wārith ibn ‘Abd al-Samad narrated: my father narrated to me; from my grand-father; from Ayyūb; from Muhammad ibn Sīrīn; from Abū Hurayrah; from the Prophet (peace be upon him): ‘People will continue to ask you about knowledge until they say: “Well, God has created us, but who created God?”’ He added: And he was holding a man’s hand. The man said: ‘God and His Messenger tell the truth: two people have asked me this and here is a third’, or he said one man has asked me this and here is a second.

حَدَّثَنِي عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزَالُ النَّاسُ يَسْأَلُونَكَ عَنِ الْعِلْمِ، حَتَّى يَقُولُوا: هَذَا اللَّهُ خَلَقَنَا، فَمَنْ خَلَقَ اللَّهُ؟» قَالَ: «وَهُوَ آخِذٌ بِبِدْرَجٍ»، فَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَدْ سَأَلَنِي اثْنَانِ وَهَذَا الثَّلَاثُ. أَوْ قَالَ: سَأَلَنِي وَاحِدٌ وَهَذَا الثَّانِي.

[000-000]. (Dār al-Salām 0247) Zuhayr ibn Harb and Ya‘qūb al-Dawraqī narrated the same hadith to me : both said: Ismā‘īl, who is

Ibn ‘Ulayyah, narrated; from Ayyūb; from Muhammad: Abū Hurayrah said: ‘People will continue ...’. The same as ‘Abd al-Wārith’s narration, but he did not mention the Prophet in this chain of transmission, but rather said at the end of the hadith: ‘God and His Messenger tell the truth’.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَيَعْقُوبُ الدَّوْرَقِيُّ، قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، وَهُوَ ابْنُ عَلِيَّةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ «لَا يَزَالُ النَّاسُ». بِمِثْلِ حَدِيثِ عَبْدِ الْوَارِثِ غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْإِسْنَادِ، وَلَكِنْ قَدْ قَالَ فِي آخِرِ الْحَدِيثِ صَدَقَ اللَّهُ وَرَسُولُهُ

[229–000]. (Dār al-Salām 0248) ‘Abdullāh ibn al-Rūmī narrated to me: al-Naḍr ibn Muhammad narrated; ‘Ikrimah, who is Ibn ‘Ammār, narrated; Yaḥyā narrated; Abū Salamah narrated; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said to me: “Abū Hurayrah, they will continue to ask you until they say: ‘Well, this is God; but who created God?’” I was once in the mosque when some bedouins came to me. They said: “Abū Hurayrah, well, this is God; but who created God?” He took some pebbles in his hand and threw them at them, then said: “Go away! Go away! My friend has told the truth”.’

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ، حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عِكْرِمَةُ، - وَهُوَ ابْنُ عَمَّارٍ - حَدَّثَنَا يَحْيَى، حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُونَ يَسْأَلُونَكَ يَا أَبَا هُرَيْرَةَ حَتَّى يَقُولُوا هَذَا اللَّهُ، فَمَنْ خَلَقَ اللَّهُ؟» قَالَ: فَبَيْنَا أَنَا فِي الْمَسْجِدِ إِذْ جَاءَنِي نَاسٌ مِنَ الْأَعْرَابِ، فَقَالُوا: يَا أَبَا هُرَيْرَةَ هَذَا اللَّهُ، فَمَنْ خَلَقَ اللَّهُ؟ قَالَ: فَأَخَذَ حَصَى بِكَفِّهِ فَرَمَاهُمْ، ثُمَّ قَالَ: قُومُوا، قُومُوا. صَدَقَ خَلِيلِي

[230–216]. (Dār al-Salām 0249) Muhammad ibn Ḥātim narrated to me : Kathīr ibn Hishām narrated; Ja‘far ibn Burqān narrated; Yazīd ibn al-Asamm narrated, saying : ‘I heard Abū Hurayrah say: “God’s Messenger (peace be upon him) said: ‘People shall ask you about everything until they say: God created everything, but who created Him?’”.’

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ أَلَيْسَ أَلَيْسَ النَّاسُ عَنْ كُلِّ شَيْءٍ حَتَّى يَقُولُوا: اللَّهُ خَلَقَ كُلَّ

شَيْءٌ فَمَنْ خَلَقَهُ؟

[231–217]. (Dār al-Salām 0250) ‘Abdullāh ibn ‘Āmir ibn Zurārah al-Ḥaḍramī narrated: Muhammad ibn Fuḍayl narrated; from Mukhtāribn Fulful; from Anas ibn Mālik; from God’s Messenger: **‘God, the Mighty and Exalted, said: Your community will continue to say: “What is this? What is that?” Until they say: “Well, God created all creation; but who created God?”’**

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَّارَةَ الْخَضْرَمِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُحْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنَّ أُمَّتَكَ لَا يَزَالُونَ يَقُولُونَ مَا كَذَا مَا كَذَا، حَتَّى يَقُولُوا هَذَا اللَّهُ خَلَقَ الْخَلْقَ فَمَنْ خَلَقَ اللَّهُ؟»

[000–000]. (Dār al-Salām 0251) Ishāq ibn Ibrāhīm narrated it : Jarīr reported [H] Also, Abū Bakr ibn Abī Shaybah narrated; Ḥusayn ibn ‘Alī narrated; from Zā’idah; both of them from al-Mukhtār; from Anas ; from the Prophet: **the same hadith except that Ishāq did not mention: ‘God, the Mighty and the Exalted said: Your community’.**⁴³

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، كِلَاهُمَا عَنِ الْمُخْتَارِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا الْحَدِيثِ. غَيْرَ أَنَّ إِسْحَاقَ لَمْ يَذْكُرْ قَالَ: «... قَالَ اللَّهُ إِنَّ أُمَّتَكَ

Text Explanation

43. All these hadiths deal with a situation that can occur to anyone: namely, doubt about faith. Such doubt may also be very troublesome to a believer. We note that when the companions mentioned the trouble they were having, the Prophet told them that this is ‘genuine faith’ and ‘pure faith’. This describes believers’ feelings when such doubts arise in their minds. The very fact that believers feel unable to even speak about such doubts, fearing what it may lead to, indicates that their faith is certain and genuine. Although the second hadith does not mention the trouble felt at having such doubts, it is implied.

It is indeed a shorter version of the first hadith, and this is the reason why Muslim entered the longer one first.

It is said that the hadiths mean that Satan uses this ploy of raising doubt against a good believer when he has despaired of tempting him into disbelief. With an unbeliever, Satan has various methods to tempt him into going further away from faith. Hence, the hadith means that the reason for having such doubts is that one has genuine faith, or that doubt is the mark of pure faith. This is *Qāḍī 'Iyāḍ's* view.

What to do when such doubts arise? The Prophet tells us that a person should say: 'I believe in God', and in another hadith his advice is to seek refuge with God and stop. This means that we should not allow such doubts to trouble us by thinking about them. We turn to God seeking His help in shutting out all doubt.

Imam al-Māzarī said: 'The hadith appears to mean that the Prophet ordered his companions to repel such doubts by shutting them out, rejecting them without trying to refute them by argument and evidence What we may say in this respect is that such thoughts are of two types: the ones that are passing thoughts and are not based on any particular misunderstanding should be rejected outright, without any consideration. They are merely to be ignored. It is to these that the hadiths refer. Since they arise suddenly and have no real basis, ignoring them is sufficient to silence them. The other type are based on a particular misunderstanding, and these must be dealt with by citing evidence that shows them to be false and having no real basis, but God knows best'.

The Prophet advises a person who suffers such doubts that he 'should seek refuge with God and stop'. Such a person may appeal to God to help rid him of such doubts, and he should not try to delve deeply into them. He should realize that it is merely the work of Satan to raise doubt in believers' minds. Therefore, we should not listen to what Satan whispers in our ears. Instead, we should occupy ourselves with what is beneficial and worthwhile, but God knows best.

Transmission

The chain of transmission of the second hadith includes Abū al-Jawwāb, whose name is al-Aḥwaṣ ibn Jawwāb. The third hadith has a chain of transmission starting with Yūsuf ibn Ya‘qūb al-Ṣaffār. This chain consists of reporters who were all from Kufah and it features three reporters from the Tābi‘īn generation: Mughīrah, Ibrāhīm and ‘Alqamah. In the chains of transmission we have Abū Sa‘īd al-Mu‘addib. His name is Muhammad ibn Muslim ibn Abī al-Waḍḍāḥ, and Abū al-Waḍḍāḥ’s name is al-Muthannā. It should be noted that al-Mu‘addib means ‘the educator’. He was known by this title because he was the one who educated Muhammad al-Mahdī, the third caliph of the Abbasid dynasty. He also educated a number of children of other caliphs.

One of the reporters is Ibn Shihāb’s nephew. His name is Muhammad ibn ‘Abdullāh ibn Muslim ibn ‘Ubaydillāh ibn ‘Abdullāh ibn Shihāb. Another reporter mentioned is ‘Abdullāh ibn al-Rūmī, whose name is ‘Abdullāh ibn Muhammad, but some reports suggest that his name is ‘Abdullāh ibn ‘Umar and he was from Baghdad, but God knows best.



i. Related by al-Bukhārī, 3102; Abū Dāwūd, 4721.

CHAPTER 62

WARNING TO ANYONE WHO WRESTS THE RIGHT OF A MUSLIM BY FALSE OATH

[232–218]. (Dār al-Salām 0252) Yaḥyā ibn Ayyūb, Qutaybah ibn Saʿīd and ʿAlī ibn Ḥujr narrated:ⁱ all from Ismāʿīl ibn Jaʿfar. Ibn Ayyūb said : Ismāʿīl ibn Jaʿfar narrated; al-ʿAlāʾ, who is Ibn ʿAbd al-Raḥmān al-Ḥuraqah's *mawla*, reported; from Maʿbad ibn Kaʿb al-Salamī ; from his brother ʿAbdullāh ibn Kaʿb; from Abū Umāmah; that God's Messenger (peace be upon him) said: **'Whoever wrests by an oath something that rightfully belongs to a Muslim person, God will decree the Fire for him and forbid him heaven'. A man asked: 'Even if it is little, Messenger of God?' The Prophet said: 'Even if it is a stick of a wood tree'.**

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ أَخْبَرَنَا الْعَلَاءُ، - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ مَوْلَى الْحَرْقَةِ - عَنْ مَعْبَدِ بْنِ كَعْبٍ السَّلَمِيِّ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بَيْعِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ». فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟
«قَالَ: «وَإِنْ قَضِيًّا مِنْ أَرَاكٍ»

[000–219]. (Dār al-Salām 0253) Abū Bakr ibn Abī Shaybah, Ishāq ibn Ibrāhīm and Hārūn ibn ʿAbdullāh narrated: all from Abū Usāmah; from al-Walīd ibn Kathīr; from Muhammad ibn Kaʿb; that he heard his brother, ʿAbdullāh ibn Kaʿb, narrating that Abū Umāmah al-Ḥārithi narrated to him that he heard God's Messenger (peace be upon him) say: **the same.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، أَنَّهُ سَمِعَ أَخَاهُ عَبْدِ اللَّهِ بْنَ كَعْبٍ، يُحَدِّثُ أَنَّ أَبَا أُمَامَةَ الْخَارِثِيَّ، حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ.

[233–220]. (Dār al-Salām 0254) Abū Bakr ibn Abī Shaybah narrated:ⁱ Wakī‘ narrated [H]. Also, Ishāq ibn Ibrāhīm al-Ḥanzalī narrated [his text]; Wakī‘ reported; al-A‘amash narrated; from Abū Wā’il; from ‘Abdullāh; from God’s Messenger (peace be upon him). He said: ‘Whoever swears a binding oath wresting thereby the property of a Muslim person, stating a deliberate lie, shall meet God who will be angry with him’. Al-Ash‘ath ibn ‘Abd al-Raḥmān entered at this point and asked: ‘What is Abū ‘Abd al-Raḥmān narrating to you?’ They said: ‘Such-and-such’. He said: ‘Abū ‘Abd al-Raḥmān is right. This was in my case. I had a dispute with a man concerning a plot of land in Yemen. I put the dispute to the Prophet (peace be upon him). He asked me: “Do you have proof?” I said: No. He said: “Then it will be his oath”. I said: He will swear. God’s Messenger (peace be upon him) said at this point: “Whoever swears a binding oath wresting thereby the property of a Muslim person, stating a deliberate lie, shall meet God who will be angry with him”. Then God revealed the verse: “Those who barter away their covenant with God and their oaths for a trifling gain will have no share in the life to come. God will neither speak to them, nor cast a look on them on the Day of Resurrection, nor will He cleanse them of their sins. Theirs will be a painful suffering”’. (3: 77)

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، - وَاللَّفْظُ لَهُ - أَخْبَرَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ، يَفْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، هُوَ فِيهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ». قَالَ: فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالُوا كَذَا وَكَذَا. قَالَ: صَدَقَ أَبُو عَبْدِ الرَّحْمَنِ. فِي نَزَلَتْ. كَانَ بَيْنِي وَبَيْنَ رَجُلٍ أَرْضَ الْيَمَنِ، فَخَاصَمْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «هَلْ لَكَ بَيْنَهُ؟» فَقُلْتُ: لَا. قَالَ: «فِيمُونَهُ». قُلْتُ: إِذَا يَحْلِفُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَسَلَّمَ عِنْدَ ذَلِكَ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ». . فَنَزَلَتْ: «إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا...» إِلَى آخِرِ الْآيَةِ

[234–221]. (Dār al-Salām 0255) Ishāq ibn Ibrāhīm narrated: Jarīr reported; from Manṣūr; from Abū Wā'il; from 'Abdullāh who said : 'Whoever swears an oath to gain some property, stating a deliberate lie, shall meet God who will be angry with him'. He then reported what is similar to al-A'mash's narration, except that the man said: 'I had a dispute with a man concerning a well. We put the dispute to God's Messenger (peace be upon him) and he said: "Your two witnesses or his oath"'. .

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ يَسْتَحِقُّ بِهَا مَالًا هُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ». ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ غَيْرَ أَنَّهُ قَالَ كَانَتْ «بَيْنِي وَبَيْنَ رَجُلٍ خُصُومَةٌ فِي بئرٍ، فَاخْتَصَمْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «شَاهِدَاكَ أَوْ يَمِينُهُ

[235–222]. (Dār al-Salām 0256) Ibn Abī 'Umar al-Makkī narrated:ⁱ Sufyān narrated; from Jāmi' ibn Abī Rāshid and 'Abd al-Malik ibn A'yan: both heard Shaqīq ibn Salamah say: I heard Ibn Mas'ūd say: I heard God's Messenger say: 'Whoever swears to take a Muslim's property, having no right to it, shall meet God who will be angry with him'. 'Abdullāh said: 'God's Messenger (peace be upon him) then recited its confirmation in God's Book: "Those who barter away their covenant with God and their oaths for a trifling gain will have no share in the life to come. God will neither speak to them, nor cast a look on them on the Day of Resurrection, nor will He cleanse them of their sins. Theirs will be a painful suffering"'. (3: 77)

وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، وَعَبْدِ الْمَلِكِ بْنِ أَعْيَنَ، سَمِعَا شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ حَلَفَ عَلَى مَالِ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ». قَالَ عَبْدُ اللَّهِ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ: «إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا...» إِلَى آخِرِ الْآيَةِ

[236–223]. (Dār al-Salām 0257) Qutaybah ibn Sa‘īd, Abū Bakr ibn Abī Shaybah, Hannād ibn al-Sarī and Abū ‘Āṣim al-Ḥanafī narrated (Qutaybah’s text).ⁱⁱ They said: Abū al-Aḥwas narrated; from Simāk, from ‘Alqamah ibn Wā’il; from his father: ‘A man from Ḥaḍramout and a man from Kindah came to the Prophet. The Ḥaḍramout man said: “Messenger of God, this man has appropriated a plot of land I own and was owned by my father”. The man from Kindah said: “It is my land which I possess and cultivate. He has no right to it”. God’s Messenger said to the one from Ḥaḍramout: “Do you have any proof?” He said: “No”. The Prophet said: “You can have his oath”. The man said: “Messenger of God, he is a wicked person and he does not care what he swears for. He has no scruples”. The Prophet said: “You can ask him nothing more”. The man prepared to say his oath. When he left, God’s Messenger (peace be upon him) said: “If he has sworn to take his property unfairly, he will meet God who will turn away from him”.’

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ الْحَنْفِيُّ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالُوا حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا قَدْ غَلَبَنِي عَلَى أَرْضٍ لِي كَانَتْ لِأَبِي. فَقَالَ الْكِنْدِيُّ هِيَ أَرْضِي فِي يَدَي أَزْرَعُهَا، لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَضْرَمِيِّ: «أَلَاكَ بَيِّنَةٌ؟» قَالَ لَا. قَالَ: «فَلَاكَ يَمِينَةٌ». قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ فَاجِرٌ، لَا يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ، وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ». فَأَنْطَلَقَ لِيُخْلِفَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَذْبَرَ: «أَمَّا لَتَيْنِ حَلَفَ عَلَى مَالِهِ لِيَأْكُلَهُ ظُلْمًا، لَيَلْقَيْنَنَّ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ».

[237–224]. (Dār al-Salām 0258) Zuhayr ibn Ḥarb and Ishāq ibn Ibrāhīm narrated to me: both from Abū al-Walīd. Zuhayr said: Hishām ibn ‘Abd al-Malik narrated; Abū ‘Awānah narrated; from ‘Abd al-Malik ibn ‘Umayr; from ‘Alqamah ibn Wā’il; from Wā’il ibn Ḥujr; from his father who said: ‘I was with God’s Messenger (peace be upon him) when two men came to him disputing [the ownership] of a plot of land. One of them said: “Messenger of God, this man appropriated my land from pre-Islamic days”. (He was Umru’ al-Qays ibn ‘Ābis al-Kindī, and his opponent was Rabī‘ah ibn ‘Ibdān). The Prophet said: “Your proof?” The man

said: "I have no proof". The Prophet said: "Then his oath". The man said: "Then he will take it". The Prophet said: "You have no other recourse". When the man stood up to swear, God's Messenger (peace be upon him) said: "Whoever wrongfully appropriates a piece of land will meet God who will be angry with him".⁴⁴ Ishāq said in his narration: Rabī'ah ibn 'Aydān.⁴⁴

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي الْوَلِيدِ، قَالَ زُهَيْرٌ حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ، حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَلْقَمَةَ بْنِ وائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فِي أَرْضٍ، فَقَالَ أَحَدُهُمَا: إِنَّ هَذَا انْتَزَى عَلَى أَرْضِي يَا رَسُولَ اللَّهِ فِي الْجَاهِلِيَّةِ - وَهُوَ امْرُؤُ الْقَيْسِ بْنُ عَابِسٍ الْكِنْدِيُّ وَخَصَمُهُ رَبِيعَةُ بْنُ عَبْدِ اللَّهِ - قَالَ: «بَيِّنْكَ؟» قَالَ: لَيْسَ لِي بَيِّنَةٌ. قَالَ: «يَمِينُهُ». قَالَ: إِذَا يَذْهَبُ بِهَا. قَالَ: «لَيْسَ لَكَ إِلَّا ذَلِكَ». قَالَ: فَلَمَّا قَامَ لِيَحْلِفَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ اقْتَطَعَ أَرْضًا ظَالِمًا لِقِيَّ اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانٌ». قَالَ إِسْحَاقُ فِي رَوَاتِهِ: رَبِيعَةُ بْنُ عَبْدِ اللَّهِ

Text Explanation

44. In one of the hadiths, the story of the dispute between the two men is given briefly and the Prophet says to the plaintiff: 'Your two witnesses or his oath'. This means that he would get what his two witnesses testify to be his right, or else the other party's oath will give him what he claims. In one version, the case is clear that the man took the land by force in pre-Islamic days.

We note that the last hadith gives the names of the two parties, but Zuhayr and Ishāq give the name of the man accused of taking the land by force differently. Zuhayr said he was Rabī'ah ibn 'Ibdān while Ishāq said he was Rabī'ah ibn 'Aydān. The two versions looked identical in old writings, before similar Arabic letters came to be distinguished with dots.

In the first hadith, the Prophet says 'Whoever wrests by an oath something that rightfully belongs to a Muslim person, God will decree the Fire for him and forbid him Heaven'. An interesting point here is that the Prophet speaks of 'something that rightfully belongs'. This means that it is not limited to money but includes everything that may be useful and whereby someone expresses an oath to take it away although he has no claim to it. Thus, included in all this is even

something that is impure but has some benefit, such as the hide of a dead animal or organic fertilizer such as manure. It also includes any rightful claim, such as the infliction of the punishment for a false accusation of adultery, or a wife's share of inheritance from her deceased husband.ⁱ

The Prophet makes clear that for such a person 'God will decree the Fire and forbid him Heaven'. Here the two answers stated in similar hadiths are applicable. The first is that this applies to the one who considers such action lawful and dies holding on to this. Such a person is considered an unbeliever and will be in Hell forever. The second interpretation is that the one who does this incurs punishment in Hell. However, God may pardon him, but he is denied entry into Heaven with the successful ones who earn entry the first time.

That the Prophet clearly mentions wresting something belonging to a Muslim does not mean that it is right to wrest away what rightfully belongs to a non-Muslim. What it means is that this very severe warning, stating that when this person meets God on the Day of Judgement he will find that God is angry with him, applies to the one who takes by force the right of a Muslim. If he takes away what belongs to a non-Muslim he certainly commits what is sinful and forbidden, but it does not necessarily include this very severe punishment. This is the view of scholars who consider what is implied. On the other hand, those who do not consider the implicit meaning take the hadith at face value. *Qādī* 'Iyāḍ said that the Prophet mentioned in particular what rightfully belongs to a Muslim because his addressees and the majority of people who conduct their transactions according to the Shariah, or Islamic law, were Muslims. It does not mean that a non-Muslim is treated differently. Indeed, the same ruling applies to him, but God knows best. Moreover, this punishment is incurred by one who wrests away what by right belongs to another Muslim and who dies before repenting of his sinful action. If he repents his misdeed, returns what he has taken away to its rightful owner, makes sure that he is no longer in grievance and resolves not to repeat his action then his sin is wiped off, but God knows best.

This hadith provides evidence supporting the view of Mālik, al-Shāfi'ī, Ahmad and the great majority of scholars that a ruling by a judge does not make it lawful for anyone to take what does not

belong to him. This is contrary to the view of Abū Ḥanīfah. The hadith shows that the rights of Muslims are sanctified and that there is no difference between a small or a major right. The Prophet said that the warning he gave applied even if the right taken away by force or by false oath is no more than the 'stick of a wood tree'.

The Prophet also said: 'Whoever swears a binding oath wresting thereby the property of a Muslim person, stating a deliberate lie, shall meet God who will be angry with him'. The Prophet wanted his meaning to be clear, and he therefore clarified that the person concerned realizes that his oath is a deliberate lie, which makes it sinful. The consequence of his action is that when he meets God, God will be angry with him. In the other version, God will turn away from him. Scholars say that when God is angry with someone or turns away from him, this means that the person concerned is removed from His mercy and grace. This confirms that his action is abominable and he deserves punishment for it, but God knows best.

The case of the man from ḥadramout and the man from Kindah includes several noteworthy points. It shows that the holder has priority over the one who files a legal case against him. Also, the defendant is required to swear an oath if he disputes his opponent's claim. The hadith also makes clear that valid evidence is upheld and given greater weight than the actual holding of the article in dispute. When such proof is provided, judgement is given in favour of the party providing such evidence without the need of an oath. From another point of view, an oath by the defendant is accepted even if it is false, just like the oath of a person of integrity. When he has sworn, the claim against him is dropped. At the time of the dispute, if either party describes his opponent as a wrongdoer or liar or the like, this is tolerated. Moreover, if an heir claims that something belonged to the person he inherits from, and the judge knows that that person has died leaving no heirs other than the claimant, he may rule in his favour. He does not require him at the time the claim is made to provide any evidence. The point providing the evidence here is that the claimant said: 'This man has appropriated a plot of land I own and was owned by my father'. This is an acknowledgement by the claimant that the land belonged to his father. The Prophet must have known that he was the only heir; otherwise, he would have required him to provide evidence that he was the heir and further evidence to prove that he was making a rightful claim. If it is said that the

Prophet asked him for two witnesses, this means that he asked for two witnesses to testify that his claim is right. This would be a testimony that he is the only heir and that he has inherited the land. This, however, is contrary to what is clearly apparent, although it may be intended, but God knows best.

Transmission

Ma'bad ibn Ka'b is called al-Salamī because he belonged to the Salamah clan of the Anṣār. The chains of transmission mention 'Abdullāh ibn Ka'b from Abū Umāmah in one instance, and in another 'he heard his brother, 'Abdullāh ibn Ka'b, narrating that Abū Umāmah al-Ḥārithī narrated to him'. Abū Umāmah mentioned here is different from another known as Abū Umāmah al-Bāhilī, whose name is Ṣudayy ibn 'Ajlān. The one mentioned here is Abū Umāmah al-Ḥārithī, whose name is Iyās ibn Tha'labah al-Ḥārithī al-Anṣārī. It is also said that he was from the tribe of Baliy and an ally of the Ḥārithah clan of the Anṣār. He is the nephew of Abū Burdah ibn Nayyār. This is what is best known about his name, but Abū Ḥātim al-Rāzī gives his name as 'Abdullāh ibn Tha'labah, and it is also said that his name is Tha'labah ibn 'Abdullāh.

There is also a fine point contained within these hadiths that needs to be mentioned here. A number of authors who wrote biographies of the Prophet's companions mention that Abū Umāmah al-Ḥārithī died shortly after the Battle of Uḥud and that the Prophet offered the prayer for the deceased, i.e. *janāzah* prayer, for him. Were this true, this hadith entered by Muslim would be classified as having a 'discontinued', or *munqati'*, chain of transmission. The Battle of Uḥud took place in the third year after the Prophet's migration to Madinah, and 'Abdullāh ibn Ka'b belonged to the Tābi'īn generation. How could such a person hear a hadith from someone who died in the third year? The conclusion is that this report that he died after Uḥud is mistaken. What is authentic and correct is what Muslim says in the second version of the hadith, stating that 'Abdullāh ibn Ka'b said, 'Abū Umāmah narrated to me', as stated by Muslim. This is a clear statement that one of the Tābi'īn heard from a companion of the Prophet, and it certainly shows that the report of his early death is incorrect. Had it been correct, Muslim

would not have entered this hadith in his authentic anthology. Imam Abū al-Barakāt al-Jazarī, better known as Ibn al-Athīr, clarified quite beautifully that this suggestion of Abū Umāmah's early death is wrong, but God knows best.



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- i. Related by al-Nasā'ī, 5434; Ibn Mājah, 2324.
 - i. Related by al-Bukhārī, 2356, 2515, 2666, 2676, 2673, 2416, 4549, 6659, 6676, 7183 and 7184; Abū Dāwūd, 3243; al-Tirmidhī, 1269 and 2996; Ibn Mājah, 2322 and 2323.
 - i. Related by al-Bukhārī, 7007.
 - ii. Related by Abū Dāwūd, 3245 and 3623; al-Nasā'ī, 1340.
 - i. Today this includes what is of value even though it is abstract, such as rights of authorship or invention.

CHAPTER 63

EVIDENCE THAT WHOEVER TRIES TO WRONGFULLY WREST SOMEONE ELSE'S PROPERTY HAS NO IMMUNITY: IF HE IS KILLED, HE GOES TO HELL; WHOEVER IS KILLED DEFENDING HIS PROPERTY IS A MARTYR

[238–225]. (Dār al-Salām 0259) Abū Kurayb Muhammad ibn al-‘Alā’ narrated to me: Khālīd (meaning Ibn Makhlad) narrated; Muhammad ibn Ja‘far narrated; from al-‘Alā’ ibn ‘Abd al-Raḥmān; from his father; from Abū Hurayrah: ‘A man came to God’s Messenger (peace be upon him) and said: “Messenger of God, if a man comes aiming to wrest my property?” The Prophet said: “Do not give him your property”. He said: “Suppose he fights me”. The Prophet said: “Fight him”. The man said: “Suppose he kills me”. The Prophet said: “You are then a martyr”. He said: “Suppose I kill him”. The Prophet said: “He is in Hell”.’

حَدَّثَنِي أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا خَالِدٌ، - يَعْنِي ابْنَ مَخْلَدٍ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلَا تُعْطِهِ مَالَكَ». قَالَ أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ». قَالَ أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ». قَالَ أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ».

[239–226]. (Dār al-Salām 0260) Al-Ḥasan ibn ‘Alī al -Ḥulwānī, Ishāq ibn Manṣūr and Muhammad ibn Rāfi‘ narrated to me in largely similar words: ‘Abd al-Razzāq (Ishāq said ‘reported’ and the other two said ‘narrated’); Ibn Jurayj reported; Sulaymān al-Aḥwal reported to me that Thābit, ‘Umar ibn ‘Abd al-Raḥmān’s *mawlā*,

reported to him: ‘When there was some dispute between ‘Abdullāh ibn ‘Amr and ‘Anbasah ibn Abī Sufyān, they were preparing to fight. Khālīd ibn al-‘Āṣ rode to ‘Abdullāh ibn ‘Amr’s place and admonished him. ‘Abdullāh ibn ‘Amr said to him: “Do you not know that God’s Messenger (peace be upon him) said: ‘Whoever is killed defending his property is a martyr?’”.’

Muhammad ibn Ḥātim narrated to me : Muhammad ibn Bakr narrated; [H]. Also, Ahmad ibn ‘Uthmān al-Nawfalī narrated: Abū ‘Āṣim narrated; both from Ibn Jurayj, with the same chain of transmission: **the same**.⁴⁵

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخَلْوَانِيُّ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، وَمُحَمَّدُ بْنُ رَافِعٍ، - وَالْفَاظُ هُمْ مُتَقَارِبَةٌ - قَالَ إِسْحَاقُ أَخْبَرَنَا، وَقَالَ الْآخَرَانِ حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَلُ، أَنَّ ثَابِتًا، مَوْلَى عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّهُ لَمَّا كَانَ بَيْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَبَيْنَ عَبْسَةَ بْنِ أَبِي سُفْيَانَ مَا كَانَ، تَيَسَّرَ وَارًا لِلْقِتَالِ. فَرَكِبَ خَالِدُ بْنُ الْعَاصِ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ وَفَوْعَةُ خَالِدٌ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ؟» وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، ح. وَحَدَّثَنَا أَحْمَدُ بْنُ عَثْمَانَ النَّوْفَلِيُّ، حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Text Explanation

45. The Prophet tells his questioner that if he fights a person trying to take his property by force and that person kills him, he is a martyr. ‘Martyr’ is the equivalent of the Arabic term *shahīd*, which is derived from a root that means ‘to see’, so in its general meaning *shahīd* refers to someone who has seen an event or something, but in a specifically Islamic context it means someone who is killed in fighting for the cause of Islam. Martyrs are people who lay down their life testifying to the truth of Islam. They are promised full forgiveness of their sins and assured admittance into Heaven.ⁱ

Al-Naḍr ibn Shumayl said: ‘A martyr is called *shahīd* because he remains alive. The souls of martyrs see the promised abode of peace and bliss, while the souls of other people do not see it until the Day of Judgement’. Ibn al-Anbārī said: ‘A martyr is called *shāhīd* because God and the angels testify that martyrs will be in heaven. As such

they have this testimony in their favour'. Another suggestion is that as a martyrs' soul departs from their bodies, they are made to see what God will grant them of reward and honour. There are several other suggestions, one of which is that the angels of mercy witness such deaths and take their souls. A different suggestion is that they earn a testimony that they are believers and their end is a good one according to their apparent condition. Yet another suggestion is that a martyr has a witness testifying to his status, which is his blood. On the Day of Judgement, martyrs are resurrected with their wounds oozing blood. Al-Azharī and others suggest that they are called *shahīd* because they are called as witnesses to testify against other communities. According to this last suggestion, they are not the only witnesses.

Martyrs are of three types: the first is the one who is killed in a war against the enemies of Islam, whatever the reason for such a war may be. The full status of martyr is accorded to this type, which means that they earn the full reward in the life to come and the rules applicable to martyrs in this life also apply to them. Such a martyr is buried without being given a full bath, and no prayer for the deceased (i.e. *janāzah*) is offered for him because the martyr does not need it.

The second type earns reward in the life to come, but the rules applicable to martyrs in this life do not apply to such a person. This type includes those who die as a result of an internal disease, or from being stabbed, or under a collapsed building, or defending their property, or others called *shahīd* or martyr in authentic hadiths. Such a deceased person is given a bath and a prayer for the deceased is offered. In the life to come, they are given the reward of martyrs, but their reward is not necessarily the same as the first type.

The third type are those who are killed in a war against the enemies of Islam, but might have wrongfully appropriated some war gain, and similar cases which are denied the status of *shahīd* in authentic hadiths. The rules applicable to martyrs in this life are also applicable to such a person. As such, they are not given a full bath before burial and no prayer for the deceased is offered in this case. However, they do not earn the full reward of martyrs in the life to come, but God knows best.

The hadiths in this chapter make clear that it is permissible to kill someone who tries to wrest one's property by force, without having any right to it. This applies whether the property in question is precious or of little value, because the hadith gives a general statement, and is the view of the great majority of scholars. A number of Mālikī scholars are of the view that the offender may not be killed if he demands something of little value, such as an article of clothing or some food. However, this view is not based on sound evidence. The correct view is that of the majority of scholars.

To defend one's women is a duty according to all scholars. However, to defend oneself by killing an opponent is subject to different views in our school of Islamic jurisprudence (*fiqh*), as also in other schools. To defend one's property is permissible, but not a duty, but God knows best. The Prophet said to his questioner: 'Do not give him your property'. This means that the person is not obliged to give another their property. Yet nor does it prohibit the giving of such.

The Prophet says that, if killed in the attempt, the attacker who tries to wrongfully take someone's property will be in Hell. This means that they deserve this punishment. They may be punished, or God may forgive them. Only if such a person considers such action permissible, but for which he has no basis, is he considered an unbeliever and so not pardoned, but God knows best.

i. This paragraph is not in the original text, but it has been added to clarify what follows.

CHAPTER 64

A GOVERNOR WHO CHEATS HIS COMMUNITY DESERVES THE FIRE

[240–227]. (Dār al-Salām 0261) Shaybān ibn Farrūkh narrated:ⁱ Abū al-Ashhab narrated; from al-Ḥasan: ‘‘Ubaydillāh ibn Ziyād visited Ma‘qil ibn Yasār al-Muzanī during his last illness. Ma‘qil said to him: “I shall narrate to you a hadith I heard from God’s Messenger (peace be upon him). If I knew I would survive, I would not narrate it to you. I heard God’s Messenger say: ‘If God places a servant of His in charge of some people and he cheats his subjects to the day of his death, God shall forbid him entry to Heaven’”.’

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوْخَ، حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ قَالَ: عَادَ عَبْدُ اللَّهِ بْنُ زِيَادٍ مَعْقِلَ بْنَ يَسَارٍ الْمُزَنِيَّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ. قَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. لَوْ عَلِمْتُ أَنَّ لِي حَيَاةً مَا حَدَّثْتُكَ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٍ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

[241–228]. (Dār al-Salām 0262) Yaḥyā ibn Yaḥyā narrated: Yazīd ibn Zuray‘ reported; from Yūnus; from al-Ḥasan: ‘‘Ubaydillāh ibn Ziyād visited Ma‘qil ibn Yasār when he was ill. He asked him and he said: “I shall narrate to you something I did not narrate to you before. God’s Messenger (peace be upon him) said: ‘Whenever God places a servant of His in charge of some people, and he dies cheating them, God will forbid him entry to Heaven’”’. He said: “Should you not have narrated this to me earlier?” He said: “I did not narrate it to you”, or “I would not have narrated it to you”.’

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ، فَسَأَلَهُ فَقَالَ: إِنِّي مُحَدِّثُكَ حَدِيثًا لَمْ أَكُنْ حَدَّثْتُكَهُ. إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا

يَسْتَرْعِي اللَّهُ عَبْدًا رَعِيَّةً يَمُوتُ حِينَ يَمُوتُ وَهُوَ غَاشٌّ لَهَا إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ». قَالَ: أَلَا كُنْتَ حَدَّثْتَنِي هَذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لِأُحَدِّثْكَ.

[242–229]. (Dār al-Salām 0263) Al-Qāsim ibn Zakariyyā' narrated: Ḥusayn, meaning al-Ju'afī, narrated; from Zā'idah; from Hishām: al-Ḥasan said: 'We were visiting Ma'qil ibn Yasār during his illness when 'Ubaydillāh ibn Ziyād came in. Ma'qil said to him: "I shall narrate to you a statement I heard God's Messenger (peace be upon him) say": He then stated a hadith in the same meaning as the earlier two.

وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ، حَدَّثَنَا حُسَيْنٌ، - يَعْنِي الْجُعْفِيَّ - عَنْ زَائِدَةَ، عَنْ هِشَامٍ قَالَ: قَالَ الْحَسَنُ: كُنَّا عِنْدَ مَعْقِلِ بْنِ يَسَارٍ نَعُوذُ، فَجَاءَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ فَقَالَ لَهُ مَعْقِلٌ: إِنِّي سَأُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِهِمَا

[243–000]. (Dār al-Salām 0264) Abū Ghassān al-Misma'i, Muhammad ibn al-Muthannā and Ishāq ibn Ibrāhīm narrated:ⁱ Mu'ādh ibn Hishām (Ishāq said 'reported' and the other two said 'narrated'); my father narrated to me; from Qatādah; from Abū al-Malīḥ that 'Ubaydillāh ibn Ziyād visited Ma'qil ibn Yasār during his illness. Ma'qil said to him: 'I shall narrate to you something I am only narrating because I expect to die soon. I heard God's Messenger (peace be upon him) say: "Any ruler who is placed in charge of Muslims and does not exert himself in serving their interests with complete sincerity will not enter Heaven with them"⁴⁶.

وَحَدَّثَنَا أَبُو غَسَّانَ الْمِسْمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ أَمِيرٍ لِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ هُمْ وَيَنْصَحُ إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

Text Explanation

46. The Prophet says of such a ruler ‘God will forbid him entry into Heaven’ and this is explained in the same way as earlier hadiths. It thus has two possibilities: either it applies to someone who considers this lawful, or that he is forbidden entry into Heaven with those who are successful and enter Heaven the first time. To say ‘forbid’ in this context means ‘to prevent’. *Qāḍī* ‘Iyāḍ said: ‘The meaning of this hadith is clear as it warns against cheating Muslims by anyone who is placed in charge of them by God and given authority over some aspect of their affairs. When God places someone in such a position, He expects him to serve [people’s best] interests in their faith and in their daily lives. To cheat; to be untrue to his trust and insincere in carrying out his task; to make little effort to explain to his subjects what their faith requires of them; to neglect his duties to implement Islamic legislation and ensure that nothing alien to it is introduced into it; to distort the meaning thereof; to let their rights go unheeded; to abandon his duty of defending their land and foiling their enemies plots; or to abandon a policy of fairness to all his subjects: to do any of these is to cheat his subjects’. *Qāḍī* ‘Iyāḍ adds: ‘The Prophet warns that this is a major sin that places a person far away from heaven, but God knows best’.

Ma‘qil, a companion of the Prophet, says to ‘Ubaydillāh ibn Ziyād, the Governor of Basrah: ‘If I knew I would survive, I would not narrate it to you’, and in the last hadith, he tells him: ‘I am only narrating [this to you] because I expect to die soon’. *Qāḍī* ‘Iyāḍ said: ‘He did this because he was aware that it was useless to admonish such a person. This might have become clear when others advised the governor. Subsequently, Ma‘qil feared that unless he told ‘Ubaydillāh he would be suppressing knowledge and he felt that he must communicate the hadith to him. On the other hand, he might have feared to mention this hadith during his life, feeling that it would lead to trouble as his words would have made people more convinced of ‘Ubaydillāh’s bad conduct as a governor’. The second possibility mentioned by *Qāḍī* ‘Iyāḍ is more likely, while the first is rather unsound. The duty of enjoining what is right and forbidding what is wrong is not waived by fearing that it would not be accepted, but God knows best.

Transmission

The first chain of transmission includes Shaybān, Abū al-Ashhab, al-Ḥasan and Ma‘qil ibn Yasār, and everyone in this chain was from Basrah. Abū al-Ashhab’s name is Ja‘far ibn ḥayyān al-‘Uṭāridī al-Sa‘dī. ‘Ubaydillāh ibn Ziyād’s name normally runs as ‘Ibn Ziyād, son of his father’, but he is also called ‘Ubaydillāh ibn Ziyād’s ibn Abī Sufyān, because Ziyād was claimed to be Mu‘āwiyah’s brother. The transmission also includes Abū Ghassān al-Misma‘ī, whose name is Mālīk ibn ‘Abd al-Wāḥid, and Abū al-Malīḥ Zayd ibn Usāmah al-Hudhalī.

i. Related by al-Bukhārī, 6731; Muslim, 4706 and 4707.

i. Related by Muslim, 4708.

CHAPTER 65

REMOVAL OF TRUST AND FAITH FROM SOME HEARTS

[244–230](Dār al-Salām 0265) Abū Bakr ibn Abī Shaybah narrated:ⁱ Abū Mu‘āwiyah and Wakī‘ narrated [H]. Also, Abū Kurayb narrated; Abū Mu‘āwiyah narrated; from al-A‘mash; from Zayd ibn Wahb; from Hudhayfah: ‘God’s Messenger (peace be upon him) told us two hadiths and I have seen [the fulfilment] of one and I am awaiting the other. He said: “Trust was placed at the root of people’s hearts. Then the Qur’an was revealed and people learnt from the Qur’an and learnt from the Sunnah”. He then spoke to us about the removal of trust. He said: “A man might sleep and trust is removed from his heart, but a light trace of it remains. He might then sleep again and trust is removed from his heart, leaving a dark lump, like [what you see when] you roll a brand (of fire) on your leg and you see it swelling, but there is nothing in it. (He then took a small stone and rolled it along his leg). People will go on buying and selling, but hardly anyone will be true to his trust, until it is said that there *is* an honest person in this or that area. It is even said about the man ‘How firm he is! How friendly! How wise!’ Yet he might be absolutely devoid of faith”. There was a time when I did not care with whom I made a transaction. If he is a Muslim, his faith will ensure that I get my right, and if he is a Christian or a Jew, his warden will ensure that I get it. Now I would not do business except with such and such person’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ
الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حَدِيثِهِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ، قَدْ رَأَيْتُ
أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ. حَدَّثَنَا: «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ
وَعَلِمُوا مِنَ السُّنَّةِ». ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ، قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيُظِلُّ أَثَرَهَا
مِثْلَ الْوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبُضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيُظِلُّ أَثَرَهَا مِثْلَ الْمَجْلِ، كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ

فَنَقَطَ، فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ. - ثُمَّ أَخَذَ حَصَى فَدَخَرَجَهُ عَلَى رِجْلِهِ - فَيُصْبِحُ النَّاسُ يَتَّبِعُونَ لَا يَكَاذُ أَحَدٌ يُوَدِّي الْأَمَانَةَ، حَتَّى يُقَالَ إِنَّ فِي بَنِي فَلَانٍ رَجُلًا أَمِينًا. حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجَلَدُهُ، مَا أَظْرَفُهُ، مَا أَعْقَلُهُ. وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ». وَلَقَدْ أَتَى عَلَى زَمَانٍ وَمَا أَبْلَى أَيْكُمُ بَايَعْتُ: لَيْنٌ كَانَ مُسْلِمًا لِيُرَدِّدَهُ عَلَى دِينِهِ، وَلَيْنٌ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لِيُرَدِّدَهُ عَلَى سَاعِيهِ. وَأَمَّا الْيَوْمَ فَمَا كُنْتُ لَأُبَايِعَ مِنْكُمْ إِلَّا فَلَانًا وَفُلَانًا

[000-000](Dār al-Salām 0266) Ibn Numayr narrated: my father and Wakī‘ narrated [H]. Also, Ishāq ibn Ibrāhīm narrated; ‘Isā ibn Yūnus narrated; all of them from al-A‘mash, with this chain of transmission: **the same.**⁴⁷

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي وَوَكَيْعٌ، ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عِيسَى بْنُ يُونُسَ، جَمِيعًا عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ مِثْلَهُ

Text Explanation

47. The apparent meaning of ‘trust’ as used in this hadith is that it refers to the duties God has assigned to human beings and the covenant He has held with them. Imam al-Wāḥidī said that in commenting on the verse that says: ‘We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid to receive it’, (33: 72) Ibn ‘Abbās said: ‘The trust refers to the duties God has assigned to His servants’. Al-Ḥasan said: ‘It refers to the religion, because all religion is a trust’. Abū al-‘Āliyah said: ‘The trust includes all that people have been commanded or forbidden to do’. Muqātil said: ‘The trust is obedience’. Al-Wāḥidī adds that ‘this is agreed by the majority of commentators. They all consider the trust to refer to obeying God and the duties that earn reward when they are done and incur punishment when neglected or omitted, but God knows best’. The author of *al-Taḥrīr*, Imam Ismā‘īl ibn Muhammad al-Taymī said: ‘The trust mentioned in this hadith is the same referred to in the verse that says: “We offered the trust ...”. It is the essence of faith. When it is ingrained in a person’s heart, that person will attend to everything God has assigned to him. He will seize the opportunity to fulfil whatever is due doing all he can to ensure that it is done, but God knows best’.

Imam Ismā'īl ibn Muhammad al-Taymī also said: 'The hadith means that trust gradually disappears from a person's heart. When the first part is removed, its light disappears and is replaced by a shade that brings a colour that is different from the original one. If another part disappears, the darkness is increased and cannot be totally removed for some time. This darkness thickens over the initial one. The Prophet then likens the disappearance of the light that settles in the heart and the darkness that replaces it to a brand of fire that maybe rolled over a man's leg, leaving a clear effect on it. The brand of fire is removed but leaves behind a swelling. The Prophet took a small stone and rolled it along his own leg to make his meaning very clear, but God knows best'.

The first narrator, Ḥudhayfah, who was a companion of the Prophet, said: 'There was a time when I did not care with whom I made a transaction. If he is a Muslim, his faith will ensure that I get my right, and if he is a Christian or a Jew, his warden will ensure that I get it. Now I would not do business except with such and such person'. The transaction he refers to here is the normal type of trade, buying and selling. What he meant is that he was aware that trust was observed by people, and that people were true to their promises and pledges. He would do any suitable transaction with whomever happened to be the other party. If that person was a Muslim, his faith and integrity would prevent any betrayal of trust. If he was a non-Muslim, then his warden was certain to ensure that the trust was fulfilled. However, time passed and now trust was disappearing, which made him unwilling to trust any client or warden. Therefore, he only entered into transactions with people he knew well and could trust.

Imam al-Taymī and Qāḍī 'Iyāḍ said that some scholars understood the term 'transaction' to mean the pledge of allegiance to the ruler of the Muslim state and similar matters, such as establishing a covenant or an alliance in what is meant to serve the cause of faith. This is wrong, and the hadith includes several points that confirm its being wrong. One such point is that Hudhayfah said: 'If he is a Christian or a Jew ...'. It is well known that no covenant concerning faith may be made with a non-Muslim, but God knows best.



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- i. Related by al-Bukhārī, 6497, 7086 and 7276; al-Tirmidhī, 2179; Ibn Mājah, 4053.

CHAPTERⁱ

HOLDING TEMPTATION BEFORE HEARTS

[245–231]. (Dār al-Salām 0267) Muhammad ibn ‘Abdullāh ibn Numayr narrated: Abū Khālīd, meaning Sulaymān ibn Ḥayyān, narrated; from Sa‘d ibn Ṭāriq; from Rib‘ī; from Ḥudhayfah: ‘We were at ‘Umar’s when he said: “Who of you heard God’s Messenger (peace be upon him) mention temptations?” Some people said: “We heard it”. He said: “Perhaps you mean the temptation a man may have in respect of his family or neighbours?” They said: “Yes”. He said: “These are erased by prayer, fasting and charity. Who of you heard the Prophet mention the temptations that are like sea waves?” Ḥudhayfah said: “The people there remained silent, but I said: I did”. ‘Umar said: “You did; how good of you”.

Ḥudhayfah said: “I heard God’s Messenger (peace be upon him) say: ‘Temptations are held before hearts, one by one, like a straw mat. A heart which takes one will have a black spot and a heart which rejects one will have a white spot until there are two types of heart: one is white and solid, like al-Ṣafā which will not be shaken by any test as long as the heavens and earth endure, and the other is black with little whiteness, like an overturned cup which neither distinguishes what is good nor rejects what is evil, except what it may fancy’.

Ḥudhayfah said: “And I told him: Between you and such temptations is a closed door which is about to be broken”. ‘Umar said: “You mean it will be broken? Were it to be opened, it may be closed again”. I said: “No. It will be broken. ” And I told him that this door is a man who will be killed or will die. That is a statement that is free of error’.ⁱ

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رَبِيعٍ،
عَنْ حُدَيْفَةَ قَالَ: كُنَّا عِنْدَ عُمَرَ، فَقَالَ: أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْفِتْنَ؟ فَقَالَ قَوْمٌ: نَحْنُ

سَمِعْنَاهُ. فَقَالَ: لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ؟ قَالُوا: أَجَلٌ. قَالَ: تِلْكَ تُكْفِّرُهَا الصَّلَاةُ وَالصَّيَامُ وَالصَّدَقَةُ، وَلَكِنْ أَتَيْكُمْ سَمْعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْفِتْنَةَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ؟ قَالَ حُذَيْفَةُ: فَأَسْكَتَ الْقَوْمَ فَقُلْتُ: أَنَا. قَالَ: أَنْتَ اللَّهُ أَبُوكَ. قَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «تُعَرِّضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نَكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ، وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ، حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أَبْيَضٍ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ، وَالْآخِرُ أَسْوَدٌ مُرْبَادًا، كَالْكُوزِ مُجْحِيًا، لَا يَعْرِفُ مَعْرُوفًا وَلَا يَنْكُرُ مُنْكَرًا، إِلَّا مَا أَشْرَبَ مِنْ هَوَاءٍ». . . قَالَ حُذَيْفَةُ: وَحَدَّثْتُهُ أَنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا يُوشِكُ أَنْ يُكْسَرَ. قَالَ عُمَرُ: أَكْسَرَ لَا أَبَا لَكَ، فَلَوْ أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ. قُلْتُ: لَا بَلْ يُكْسَرُ. وَحَدَّثْتُهُ أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يَقْتُلُ أَوْ يَمُوتُ. حَدِيثًا لَيْسَ بِالْأَعْلَى. قَالَ أَبُو خَالِدٍ فَقُلْتُ لِسَعْدٍ: يَا أَبَا مَالِكٍ، مَا أَسْوَدُ مُرْبَادًا؟ قَالَ شِدَّةُ الْبَيَاضِ فِي سَوَادٍ. قَالَ: قُلْتُ فَمَا الْكُوزُ مُجْحِيًا؟ قَالَ مَنُكُوسًا.

[246–000]. (Dār al-Salām 0268) Ibn Abī ‘Umar narrated: Marwān al-Fazārī narrated; Abū Mālīk al-Ashja‘ī narrated; from Rib‘ī: ‘When Hudhayfah came back from ‘Umar’s, he sat with us and narrated to us. He said: “When I sat with *Amīr āl-Mu’minīn* [i.e. the Caliph] yesterday, he asked his companions: who of you has learnt what God’s Messenger (peace be upon him) said about trials?” He narrated the hadith in the same terms as Abū Khālīd’s narration, but did not mention Abū Mālīk’s explanation of black with little whiteness.

وَحَدَّثَنِي ابْنُ أَبِي عُمَرَ، حَدَّثَنَا مَرْوَانُ الْفَزَارِيُّ، حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ رَبِيعٍ قَالَ: لَمَّا قَدِمَ حُذَيْفَةُ مِنْ عِنْدِ عُمَرَ جَلَسَ فَحَدَّثَنَا فَقَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمْسَ لَمَّا جَلَسْتُ إِلَيْهِ، سَأَلَ أَصْحَابَهُ أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنِ؟ وَسَأَلَ الْحَدِيثَ بِمِثْلِ حَدِيثِ أَبِي خَالِدٍ، وَلَمْ يَذْكُرْ تَفْسِيرَ أَبِي مَالِكٍ لِقَوْلِهِ «مُرْبَادًا مُجْحِيًا».

[247–000]. (Dār al-Salām 0269) Muhammad ibn al-Muthannā, ‘Amr ibn ‘Alī and ‘Uqbah ibn Mukram al-‘Ammī narrated to me: Muhammad ibn Abī ‘Adī narrated; from Sulaymān al-Taymī; from Nu‘aym ibn Abī Hind; from Rib‘ī ibn Hīrāsh; from Hudhayfah that ‘Umar said: ‘Who of you will narrate to us what God’s Messenger (peace be upon him) said about trials?’ Hudhayfah said: ‘I will’. He

narrated the hadith in similar terms to the hadith of Abū Mālik from Ribʿī. He added: ‘Hudhayfah said: I narrated to him what includes nothing wrong’. He meant that it was as heard from God’s Messenger (peace be upon him).⁴⁸

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَعَمْرُو بْنُ عَلِيٍّ، وَعُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُذَيْفَةَ، أَنَّ عُمَرَ قَالَ: مَنْ يُحَدِّثُنَا، أَوْ قَالَ أَتَيْكُمْ يُحَدِّثُنَا - وَفِيهِمْ حُذَيْفَةُ - مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ: أَنَا. وَسَأَقُ الْحَدِيثَ كَنَحْوِ حَدِيثِ أَبِي مَالِكٍ عَنْ رَبِيعٍ، وَقَالَ فِي الْحَدِيثِ قَالَ حُذَيْفَةُ: حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَغَالِيطِ. وَقَالَ يَعْنِي أَنَّهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Text Explanation

48. The Arabic word *fitnah*, (plural *fitan*), is the word used in this hadith and translated as ‘temptation’, though linguists say that originally it meant a test or a trial. Qādī ‘Iyād said: ‘It then came to refer to everything that a test proves to be negative or bad. Abū Zayd mentions that the term is applied to a person who as a result of a test finds himself in a bad situation after having been in a good one. The temptations that a man may be subjected to concerning his family, property and children are due to the great love he has for them and his preoccupation with their affairs. This may stop him from doing much that is good. Hence, God says: ‘*Know that your worldly goods and your children are but a trial*’. (8: 28) The trial may also be in how a man fulfils his children’s rights to education and upbringing. As the Prophet says, a man is a shepherd of his household and he is responsible for his flock. The same applies to the test one is exposed to in one’s relations with neighbours. These are all temptations for which we are all accountable. Some of these are sins that are wiped off when one does good deeds, as God says: ‘*Surely, good deeds erase evil ones*’. (11: 115)

The temptations or trials ‘Umar was asking about are described like ‘sea waves’, because they are very powerful and plentiful. When Hudhayfah said that he heard the hadith, ‘Umar praised him in an

expression that extolled his father for having brought up such a son. However, this expression is not meant literally.

The hadith mentions that temptations are held before people's hearts, one by one, like a straw mat. This means that they are offered to people one after the other, just like one who is making a mat places one stick after another. Each will leave a spot on the heart: the rejected temptation leaves a white spot and the one yielded to leaves a black spot. The heart that rejects all temptation is left very white and its owner is likened to al-Safā, which is a hill near the Ka'bah, but the point of similarity is not the whiteness, because al-Safā is not white, but rather strength, solidity and smoothness. This means that the person who rejects temptation is solid in his faith and free of error. It is a strong and smooth heart that remains unaffected by any temptation.

Imam Ismā'īl ibn Muhammad al-Taymī, author of *al-Tahṛīr*, said: 'The hadith means that when a man yields to his desires and commits different types of sin, with every act of disobedience of God he does some darkness shadows his heart. He will then be deprived of the light of Islam. The Prophet also likens a person's heart to a cup which will shed its contents when it is turned upside down; it will not hold anything.'

Hudhayfah tells 'Umar: 'Between you and such temptations is a closed door which is about to be broken'. 'Umar said: 'You mean it will be broken? Were it to be opened, it may be closed again'. Hudhayfah's words mean that none of those temptations or trials would be seen during 'Umar's lifetime, yet they were soon to appear. What separated them from 'Umar was a closed door, but it would be broken. 'Umar wanted to make sure that it was not merely opened, but broken. An open door may be closed again, but a broken one may not be repaired. Moreover, a breakage is something that is forced and abnormal.

Hudhayfah further tells 'Umar that the door was a man who would be killed or would die. His words included nothing wrong. It is clearly mentioned in authentic hadiths that the man was 'Umar himself. That Hudhayfah mentions that the man was to be killed or to die allows two possibilities. It may be that Hudhayfah heard it from the Prophet in this way, because the Prophet wanted the matter to remain doubtful for Hudhayfah and everyone else, or the other possibility is that Hudhayfah was aware that 'Umar would be killed,

but he disliked saying so to 'Umar's face. 'Umar knew that he was the door, as we know from other authentic hadiths, and he was as certain of this fact as he was that day is followed by night. Therefore, Hudhayfah expressed himself clearly without saying to 'Umar that he would be killed.

Hudhayfah also confirms his own statement, saying that it included nothing wrong. This means that he told him what was absolutely certain. It was not drawn from any book or deduced by reasoning. It was based on a statement made by the Prophet (peace be upon him). It was 'Umar himself that prevented strife and troubles creeping into Islam. As long as he lived, the Muslim community was secure, but after his death, troubles would abound. This was truly the case, but God knows best.

In the second version we read: 'When Hudhayfah came back from 'Umar's, he sat with us and narrated to us. He said: "When I sat with *Amīr al-Mu'minīn* [i.e. the Caliph] yesterday, he asked his companions: who of you has learnt what God's Messenger (peace be upon him) said about trials?"' Hudhayfah mentions 'yesterday', but he meant 'some time back', not the day before the time he was speaking. What is meant here is that Hudhayfah was speaking in Kufah after having been to Madinah where the reported event took place.



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- i. This chapter is not given a number here because in the original it is added to the previous chapter, while the following chapter is not given a number.
 - i. As stated by Muslim, the hadith concludes with Abū Khālīd asking Sa'd about the meaning of the strange words used in it, but the meaning is already in the translated text.

CHAPTERⁱ

ISLAM STARTED AS STRANGE AND WILL BE STRANGE AGAIN; IT RETURNS TO ITS BASE BETWEEN THE TWO MOSQUES

[248–232]. (Dār al-Salām 0270) Muhammad ibn ‘Abbād and Ibn Abi ‘Umar narrated: both from Marwān al-Fazārī. Ibn ‘Abbād said: Marwān narrated; from Yazīd, meaning Ibn Kaysān; from Abū Hāzim; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “Islam started as strange and it will revert to being strange as it started. Blessings be to the strangers”.’

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْفَزَارِيِّ، قَالَ ابْنُ عَبَّادٍ: حَدَّثَنَا مَرْوَانُ، عَنْ يَزِيدَ، -
يَعْنِي ابْنَ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَدَأَ الْإِسْلَامُ
«غَرِيبًا، وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ».

[249–000]. (Dār al-Salām 0271) Muhammad ibn Rāfi‘ and al-Faḍl ibn Sahl al-A‘raj narrated to me: Shabābah ibn Sawwār narrated: ‘Āṣim, who is Ibn Muhammad al-‘Umarī, narrated; from his father; from Ibn ‘Umar; from the Prophet (peace be upon him) who said: ‘Islam started as strange, and it will be strange again as it started. It regroupes between the two mosques, just like a snake gathers itself in its hole’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ، قَالَا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، حَدَّثَنَا عَاصِمٌ، - وَهُوَ ابْنُ
مُحَمَّدٍ الْعُمَرِيُّ - عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ
«غَرِيبًا كَمَا بَدَأَ، وَهُوَ يَأْرِزُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

[250–233]. (Dār al-Salām 0272) Abū Bakr ibn Abī Shaybah narrated: ‘Abdullāh ibn Numayr and Abū Usāmah narrated; from ‘Ubaydillāh ibn ‘Umar [H]. Also, Ibn Numayr narrated; my father narrated; ‘Ubaydillāh narrated; from Khubayb ibn ‘Abd al-RaHmān; from HafS ibn ‘Āṣim; from Abū Hurayrah that God’s Messenger (peace be upon him) said: **‘Faith regroups itself in Madinah just like a snake gathers itself in its hole’**.⁴⁹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الْإِيمَانَ لِيَأْتِرُ إِلَى الْمَدِينَةِ كَمَا تَأْتِرُ الْحَيَّةُ إِلَى جُحْرِهَا».

Text Explanation

49. The hadith uses the word *ṭūbā* in praising ‘the strangers’. This word is derived from a root that means ‘good, wholesome, pleasant, etc.’, and is used in the Qur’an in connection with what the righteous receive, Commentators give it many different meanings: Ibn ‘Abbās said that it means ‘happiness and full satisfaction’; ‘Ikrimah said: ‘Goodly is what they have’; Other suggestions include ‘delight, goodness, abundance of goodness, Heaven, a tree in Heaven’. All these apply to its usage in the hadith, but we chose to render it as ‘blessings’ be to the strangers. The hadith also uses the word *ya’raz*, which according to linguists means ‘to be together’. The two mosques mentioned in the hadith are those of Makkah and Madinah.

Qādī ‘Iyād quotes Ibn Abī Uways, who said that Mālik explained the hadith as referring to Madinah, and that Islam started there as a strange call, and that it would return to it. *Qādī* ‘Iyād comments that the hadith appears to be general in meaning and that Islam started with a small number of individuals, then spread far and wide, but that it will suffer a decrease until it returns to a state when it is followed by a small number of people. In a hadith the ‘strangers’ are stated to mean ‘those who desert their own tribes’. Al-Harawī said that the Prophet meant those who leave their homes and migrate to support God’s cause.

The Prophet says that Islam ‘regroups itself in Madinah’. *Qādī* ‘Iyād said that this means that ‘faith is like that in its early and later days. ‘At the beginning of Islam, everyone who was a genuine believer and a true Muslim went to Madinah, either as a migrant to settle there or motivated by eagerness to meet the Prophet and learn from him. This continued during the first caliph’s reign. People went to Madinah to learn the policy of total justice and to emulate the Prophet’s companions. Later, people went to Madinah to meet its great scholars, who were shining light [and] providing guidance into the Prophet’s Sunnah. Thus, everyone with firm faith aimed to go to Madinah. Subsequently, and up to our present time, people go there to visit the Prophet’s grave and to gain the blessing of seeing the place where he and his noble companions lived. Only a believer comes to Madinah’. This is what *Qādī* ‘Iyād said, but God knows best.

Transmission

The chain of transmission features Abū Ḥāzim from Abū Hurayrah. Abū Ḥāzim’s name is Salmān al-Ashja‘ī, ‘Azzah’s *mawlā*. As mentioned earlier, Abū Hurayrah’s name, according to the most reliable reports, is ‘Abd al-Raḥmān ibn Sakhr, but nearly thirty suggestions of his name have been reported.

The transmission also includes Shabābah ibn Sawwār. Shabābah is a nickname, while his real name is Marwān and he was mentioned earlier. ‘Āṣim ibn Muhammad al-‘Umarī’s full name is ‘Āṣim ibn Muhammad ibn Zayd ibn ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb.

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- i. This chapter is not given a number in *al-Mu‘jam al-Mufabbras* or in *Tuhfat al-Asbrāf* or in early printed copies. Yet it is a separate chapter in manuscripts, which separate chapters but do not give them numbers.

CHAPTER 66

FAITH FADES AWAY AT THE END OF TIME

[251–234](Dār al-Salām 0273) Zuhayr ibn Harb narrated to me: ‘Affān narrated; Hammād narrated; Thābit reported; from Anas that God’s Messenger (peace be upon him) said: **‘The Last Hour will not happen until none on earth would say: God; God’.**

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانٌ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يَقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ».

[252–000](Dār al-Salām 0274) ‘Abd ibn Humayd narrated: ‘Abd al-Razzāq reported; Ma‘mar reported; from Thābit; from Anas: **‘God’s Messenger (peace be upon him) said: “The Last Hour will not happen with anyone saying: God; God”.**⁵⁰

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ اللَّهُ اللَّهُ».

Text Explanation

50. The hadith means that when the Day of Judgement arrives, the earth will be populated with the worst of mankind. In another hadith the Prophet mentions: ‘A wind will blow from the direction of Yemen and it will gather the souls of all believers close to the time of the Last Hour’. We have already explained this and how it is reconciled with the Prophet’s other hadith: ‘A group of my community will continue to hold on to the truth until the Day of Judgement’.

All versions of this hadith agree that the name of God is mentioned twice in both narrations. *Qādī* 'Iyād said: 'In Ibn Abī Ja 'far's version: "The Last Hour will not happen with anyone saying 'there is no deity other than God'.'" But God knows best.



CHAPTER 67

CONCEALING ONE'S FAITH IN SITUATIONS OF FEAR

[253–235]. (Dār al-Salām 0275) Abū Bakr ibn Abī Shaybah narrated, Muhammad ibn ‘Abdullāh ibn Numayr and Abū Kurayb narrated [Abū Kurayb’s text].ⁱ Abū Mu‘āwiyah narrated; from al-A‘mash; from Shaqīq; from Hudhayfah: ‘We were with God’s Messenger (peace be upon him) when he said: “Count to me the people who profess Islam”. We said: “Messenger of God, do you fear for us when we are six to seven hundred?” He said: “You do not know, but you may be tested”. We experienced trials, to the extent that any of us might not be able to pray except in secret’.⁵¹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَحْصُوا لِي كَمَ يَلْفِظُ الْإِسْلَامَ». قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَتَخَافُ عَلَيْنَا وَنَحْنُ مَا بَيْنَ السِّتِّ مِئَةٍ إِلَى السَّبْعِ مِئَةٍ؟ قَالَ: «إِنَّكُمْ لَا تَدْرُونَ، لَعَلَّكُمْ أَنْ تُبْتَلَوْا». قَالَ: فَأَبْتَلَيْنَا، حَتَّى جَعَلَ الرَّجُلُ مِنَّا لَا يَصَلِّي إِلَّا سِرًّا.

Text Explanation

51. The Prophet told his companions to count the number of Muslims. In al-Bukhārī’s version he told them to ‘write them down’. In some versions related by al-Bukhārī, the narrator says: ‘We wrote that down’. In one version of al-Bukhārī: ‘We wrote for him one thousand five hundred and said: Do you fear for us when we are one thousand five hundred?’ In yet another version by al-Bukhārī: ‘We found them five hundred’. It may be said that all these figures may be reconciled as follows: 1,500 being the total number including men,

women and children, while 600–700 was the number of men, and 500 those able to fight. However, this explanation is invalid because a version in al-Bukhārī’s chapter on ‘writing down the people’s count for the leader’ mentions: ‘We wrote for him one thousand five hundred men’. Perhaps the correct way of reconciling these figures is to say that 600–700 were the Muslims from Madinah in particular, while 1,500 included them and those of the surrounding areas.

The hadith mentions: ‘We experienced trials, to the extent that any of us might not be able to pray except in secret’. Perhaps the narrator is referring here to some of the troubles that occurred after the Prophet had passed away. Some resorted to hiding and praying in secret so that they would not appear in public, refusing to take part in any internal strife and fighting, but God knows best.

Transmission

The chain of transmission of this hadith consists of reporters who were all from Kufah.



i. Related by al-Bukhārī, 3060 and 3061; Ibn Mājah, 4029.

CHAPTER 68

GENTLE TREATMENT OF PEOPLE TO STRENGTHEN THEIR FAITH; PROHIBITION OF DESCRIBING ANYONE ASA BELIEVER (*MU'MIN*) WITHOUT FIRM EVIDENCE

[254–236]. (Dār al-Salām 0276) Ibn Abī 'Umar narrated:ⁱ Sufyān narrated; from al-Zuhri; from 'Āmir ibn Sa'd; from his father: 'God's Messenger (peace be upon him) distributed something, and I said: "Messenger of God, give to this person; he is a believer". The Prophet (peace be upon him) said: "Or a Muslim". I said this three times and he answered me three times in the same way: "Or a Muslim". He then said: "I may give a man a gift when someone else is dearer to me, because I fear that God may throw him in the Fire".'

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَعْطِ فُلَانًا فَإِنَّهُ مُؤْمِنٌ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْ مُسْلِمٌ». أَقْفُوهُمَا ثَلَاثًا، وَيُرَدِّدْهَا عَلَى ثَلَاثًا «أَوْ مُسْلِمٌ». ثُمَّ قَالَ: «إِنِّي لَأَعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ، خَافَةَ أَنْ يَكْبَهُهُ اللَّهُ فِي النَّارِ».

[255–237]. (Dār al-Salām 0277) Zuhayr ibn Harb narrated to me: Ya'qūb ibn Ibrāhīm narrated; Ibn Shihāb's nephew narrated; from his uncle: "'Āmir ibn Sa'd ibn Abī Waqqāṣ reported to me; from Sa'd his father that "God's Messenger gave gifts to some people as Sa'd was sitting with them. Sa'd said: 'God's Messenger (peace be upon him) left out one of them whom I thought to be the best. I said: "Messenger of God, why do you ignore this one? By God, I think he is a believer". God's Messenger said: "Or a Muslim". I remained silent for a while, but then I was overcome by what I knew of the

man and I said: "Messenger of God, why do you ignore this one? By God, I think he is a believer". God's Messenger said: "Or a Muslim". I remained silent for a while, but then I was overcome by what I knew of the man and I said: "Messenger of God, why do you ignore this one? By God, I think he is a believer". God's Messenger said: "Or a Muslim. I may give a man a gift when someone else is dearer to me, because I fear that he may be thrown in the Fire on his face"".'

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، قَالَ أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى رَهْطًا، وَسَعْدٌ جَالِسٌ فِيهِمْ. قَالَ سَعْدٌ: فَتَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ مَنْ لَمْ يُعْطِهِ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلَانٍ، فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْ مُسْلِمًا». قَالَ: فَسَكَتُ قَلِيلًا، ثُمَّ عَلَنِي مَا أَعْلَمُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلَانٍ، فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْ مُسْلِمًا». قَالَ: فَسَكَتُ قَلِيلًا، ثُمَّ عَلَنِي مَا عَلِمْتُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ فُلَانٍ، فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْ مُسْلِمًا. إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةً أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ».

[256-000]. (Dār al-Salām 0278) Al-Hasan ibn ‘Alī al-Hulwānī and ‘Abd ibn Humayd narrated: Ya‘qūb (meaning Ibn Ibrāhīm ibn Sa‘d) narrated; my father narrated; from SālīH; from Ibn Shihāb; ‘Āmir ibn Sa‘d narrated to me; from his father Sa‘d: ‘God’s Messenger gave some gifts to some people when I was sitting with them ...’. He added the same hadith as narrated by Ibn Shihāb’s nephew from his uncle, but added in it: ‘I went up to God’s Messenger (peace be upon him) and spoke to him in private, saying: Messenger of God, why do you ignore this one?’

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، قَالَا: حَدَّثَنَا يَعْقُوبُ، - وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، قَالَ حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ، أَنَّهُ قَالَ: أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ. وَرَأَدْتُ فَقُمْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَارَرْتُهُ فَقُلْتُ مَا لَكَ عَنْ فُلَانٍ

[257-000](Dār al-Salām 0279) Al-Hasan al-Hulwānī narrated:ⁱ Ya ‘qūb narrated; my father narrated; from Sāliḥ; from Ismā‘īl ibn Muhammad: I heard Muhammad ibn Sa‘d narrating this. He added in his narration: **‘God’s Messenger patted me with his hand between my neck and shoulder then said: “Is this a dispute, Sa‘d? I may give a man ...”’.**⁵²

وَحَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سَعْدٍ، يُحَدِّثُ هَذَا فَقَالَ فِي حَدِيثِهِ: فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ بَيْنَ عُنُقِي وَكَتِفِي، ثُمَّ قَالَ: «أَفْتَالًا أَيْ سَعْدُ؟ إِنِّي لَأُعْطِي الرَّجُلَ

Text Explanation

52. The hadith refers to the group who were with the Prophet as *raḥṭ*, which is a term normally signifying a group of less than ten people. Sa‘d seems to be urged by his feeling that the man he referred to deserved a gift like the others, or indeed was more entitled to one because he knew him to be a believer. The fact that he spoke to the Prophet three times about this means that he was very certain of his grounds.

The hadith makes clear that there is a difference between being a believer and being a Muslim. This is a subject over which different views are expressed at length. We have explained this question at the beginning of this Book of Faith. The hadith confirms the view of the people of the truth who say that verbal acknowledgement is of no use unless it is coupled with complete conviction. This is contrary to the ideas of the Karrāmiyyah and the extremists among the Murji‘ah, both of whom maintain that verbal acknowledgement is sufficient. This is blatantly wrong as confirmed by the unanimity of all Muslims and the clear texts that describe hypocrites as unbelievers. Hypocrites make verbal acknowledgements but have no real conviction.

The hadith makes clear that it is perfectly permissible to intercede with a ruler about things that do not involve any forbidden matter. Moreover, a ruler or a superior may be questioned about something, and a junior person may alert his superior to what he considers to

serve some interest of the community. The hadith also shows that the ruler need not accept every piece of advice given to him. He should consider the advice and make a decision concerning it. Furthermore, the hadith stresses the importance of making sure of one's grounds when stating what one considers to be true. It is important not to make a categorical judgement when one cannot be certain of one's grounds. A ruler must put the funds available to him towards what serves the people's interests, giving priority according to degrees of importance. The hadith shows that it is wrong to say that any person will definitely be in Heaven, except those who are identified in an authentic statement, such as the Prophet's ten companions. This is unanimously agreed upon by the Sunni people.

When Sa'd described the man he recommended as a believer, the Prophet said to him, 'Or a Muslim'. This does not deny that the man was a believer, but it means that people should not describe anyone as such. It is better to say a person is a Muslim, because Islam is known by outward manifestations, while faith is a matter of conviction, known only to God. The author of *al-Tabrīr*, Imam Ismā'il ibn Muhammad al-Taymi, claims that the hadith suggests that the man was not truly a believer. It is certainly not so; on the contrary, it suggests that he was a believer. In answering Sa'd's suggestion, the Prophet said: 'I may give a man a gift when someone else is dearer to me ...'. This means that the Prophet used to give to those whom he wanted to strengthen in faith as he was aware that they were not yet on solid ground. He might leave out someone who was dearer to him because he was aware that the man was a firm believer and could be relied upon.

Transmission

The chain of transmission of this hadith includes Sālih from Ibn Shihāb from 'Āmir ibn Sa'd. These three belonged to the Tābi'īn generation and what is interesting is that a senior is reporting from his junior. Sālih was older than Ibn Shihāb al-Zuhri, but here we have Sālih reporting from a younger narrator.

In the first narration of this hadith Muslim says: 'Ibn Abī 'Umar narrated: Sufyān narrated; from al-Zuhri; from 'Āmir'. However, Abū 'Alī al-Ghassānī quotes Abū Mas'ūd al-Dimashqī who says: 'This

hadith is narrated by Sufyān ibn ‘Uaynah from Ma‘mar from al-Zuhrī. This is stated by al-Humaydī, Sa‘īd ibn ‘Abd al-Rahmān and Muhammad ibn al-Sabāḥ al-Jurjānī. All of them give its transmission as Sufyān from Ma‘mar from al-Zuhrī and the rest of the chain. This is what is recorded from Sufyān. The same is expressed by al-Dāraquṭnī in his book *al-Istidrākāt*.

Al-Nawawī comments: What these scholars have expressed may not be agreed. It is possible that Sufyān heard the hadith from al-Zuhrī at one time but heard it on another occasion from Ma‘mar, who reported it from al-Zuhrī. Sufyān then reported it in both ways, which means that one way does not negate the other. However, there are other considerations. One of these is that Sufyān is graded as ‘misleading’, and in this instance he says in his reporting, ‘from’. Another consideration is that most of his transmitters report the hadith from Ma‘mar. In answer, we may repeat what we have said earlier whereby Muslim does not report a narration by a misleading reporter if he says that he is reporting ‘from’ unless his reporting from that one is confirmed in another way. None of the discussion about the hadith’s chain of transmission however, affects the text, because it is authentic on any count, and its transmission is continuous and complete, but God knows best.



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- i. Related by al-Bukhārī, 27 and 1478; Muslim, 2430 and 2431; Abū Dāwūd, 4683 and 4685; al-Nasā‘ī, 5007 and 5008.
 - i. Related by al-Bukhārī, 1478; Muslim, 2432.

CHAPTER 69

INCREASED REASSURANCE WITH SUPPORTING EVIDENCE

[258–238](Dār al-Salām 0280) Harmalah ibn Yahyā narrated to me:ⁱ Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; from Abū Salamah ibn ‘Abd al-Rahmān and Sa‘īd ibn al-Musayyib; from Abū Hurayrah that God’s Messenger (peace be upon him) said: ‘We are more liable to experience doubt than Abraham when he said: “My Lord, show me how You give life to the dead”, He replied, “Have you not believed?” “Indeed, I have”, said Abraham, “but I only wish my heart to be fully reassured”. May God bestow mercy on Lot. He had mighty support to lean on. Had I been in prison as long as Joseph was, I would have gone with the summoner’.

وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - إِذْ قَالَ: «رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي». قَالَ: «وَيَرْحَمُ اللَّهُ لَوْ طَأَ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ. وَلَوْ لَبِثْتُ فِي السَّجْنِ طُولَ لَبْثِ يُونُسَ لَأَجَبْتُ الدَّاعِيَ

[259–000](Dār al-Salām 0281) Also, God willing, this was narrated to me by ‘Abdullāh ibn Muhammad ibn Asmā’ al-Ḍubā‘ī:ⁱ Juwayriyyah narrated; from Mālik; from al-Zuhrī that Sa‘īd ibn al-Musayyib and Abū ‘Ubayd reported to him; from Abū Hurayrah; from God’s Messenger (peace be upon him): the same as the narration by Yūnus from al-Zuhrī. In Mālik’s narration: ‘but I only wish my heart to be fully reassured’, reciting the verse to the end.

وَحَدَّثَنِي بِهِ، إِنْ شَاءَ اللَّهُ، عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضُّبَيْعِيُّ، حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ، وَأَبَا عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ. وَفِي حَدِيثِ مَالِكٍ: «وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي»، قَالَ: ثُمَّ قَرَأَ هَذِهِ الْآيَةَ حَتَّى جَارَهَا

[260–000](Dār al-Salām 0282) ‘Abd ibn Humayd narrated it: Ya‘qūb, meaning Ibn Ibrāhīm ibn Sa‘d, narrated to me; Abū Uways narrated; from al-Zuhri: **the same as Mālik’s narration with his chain of transmission. He added: then he recited this verse to the end.**⁵³

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ حَدَّثَنِي يَعْقُوبُ، - يَعْنِي ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبُو أُوَيْسٍ، عَنِ الزُّهْرِيِّ،
كَرَوَايَةَ مَالِكٍ بِإِسْنَادِهِ، وَقَالَ: ثُمَّ قَرَأَ هَذِهِ الْآيَةَ حَتَّى أَنْجَزَهَا.

Text Explanation

53. Scholars have expressed many different views concerning the meaning of the Prophet’s statement: ‘We are more liable to experience doubt than Abraham’. However, the best and most correct view is that expressed by Imam Abū Ibrāhīm al-Muzanī, al-Shāfi‘ī’s associate, and other scholars: this means that doubt is impossible insofar as Abraham is concerned. Had doubt about bringing the dead back to life ever been entertained by prophets, it would have applied to me more than Abraham. You are well aware that I have never entertained any doubt, then you should know that Abraham never doubted. Prophet Muhammad (peace be upon him) specifically mentioned Abraham because some ignorant minds might imagine that an element of doubt was entertained. Prophet Muhammad placed Abraham above himself as a mark of his own humility, or before he learnt that he himself was the best of all mankind.

The author of *al-Tahrīr*, Imam Ismā‘īl ibn Muhammad al-Taymī, said: ‘A number of scholars said that when God revealed the verse that included God’s question, “Have you not believed?” some people said that Abraham doubted but our Prophet did not doubt. The Prophet said: “We are more liable to experience doubt”.’ He added something similar to what I have explained. He went on to say: ‘I have two points on this issue. The first is that the verse runs in the normal way of address. When you speak to someone defending a third party, you may say to the one so criticizing: “Whatever you have to say about him or whatever you want to do to him, say it or do it to me”. What you mean is that he must not say it about that other person. The second is that the Prophet said that he was more

entitled to what they thought to be doubt, because it is not a doubt; rather, it is a request for greater reassurance'. More views on the hadith's interpretation have been expressed, but what we mention is sufficient because these are the best and more valid, but God knows best.

Concerning Abraham's request, scholars provide various reasons, the clearest of which is that he wanted reassurance based on actually seeing the process of bringing the dead back to life, after having accepted it by reasoning. When something is proved by logical reasoning, doubt may creep in, while proof based on what is seen with one's eyes gives greater certainty. This is the view of Imam Abū Maṣṣūr al-Aẓharī as well as other scholars. A second opinion is that Abraham wanted to know his position with his Lord through answering his supplication. As such, those who advance this explanation interpret the question God asked Abraham, 'Have you not believed', as meaning 'Have you not recognized your high position with Me as I have chosen you and made you My friend?' The third view is that Abraham wanted greater reassurance. He had no doubt, but he wanted to move from certainty to absolute certainty. There is a difference between these two stages. Sahl ibn 'Abdullāh al-Tustarī said: 'Abraham requested that the cover on his eyes should be removed so as to have the light of absolute certainty'. A fourth view suggests that when Abraham put his argument to the unbelievers that God, the Mighty and Exalted, gives life and causes death, he made his request in order that his argument should be clearly seen by all. Various other views have been expressed but they are not equally clear.

Imam Abū al-Hasan al-Wāḥidī said: 'Scholars differ as to the direct reason for Abraham's request. The majority say that he saw a dead animal by the seaside and it was being eaten by wild animals, birds of prey and sea animals. He wondered at how such a dead body, which had been torn into pieces and swallowed up, could be put together again. He felt a strong desire to see how God brings the dead back to life. He did not have any doubt that God does so, but he dearly wished to see it, just as believers would love to see the Prophet, see Heaven, and see God, as they firmly believe. Scholars say that the question put to Abraham, 'Have you not believed' is meant as a statement rather than an interrogative, just as you might

say to an author: 'Have you not written a book on this subject?' while you know that he has, but God knows best.

The Prophet said in this hadith: 'May God bestow mercy on Lot. He had mighty support to lean on'. The mighty support in this case is God, the Mighty and Exalted. He is certainly the One who gives the mightiest support. The hadith means, but God knows best, that when Prophet Lot feared for his guests, and he had no clan to protect them from their aggressors, he was extremely upset and depressed. He grieved for them, and in his condition of extreme distress, he cried out: 'Had I the strength, or had I a clan to support me, I would have defended my guests and protected them from you'. Lot also wanted to put his excuse before his guests and to tell them that he would have certainly protected them from any harm if he could have ensured their safety. He had done his best in being very hospitable and in trying to stop the aggression against them. He certainly did not abandon the idea of relying totally on God, but he was trying to comfort his guests. Or, in his distress, he might have over looked the recourse of relying on God and appealing to Him for protection. Alternatively, he might have appealed to God in private, praying to Him to protect his guests, but showing them how he felt for their plight, but God knows best.

The Prophet also added: 'Had I been in prison as long as Joseph was, I would have gone with the summoner'. This is clear praise of Prophet Joseph for his perseverance and assured attitude. The 'summoner' is the king's envoy who requested Joseph's attendance at court. This is mentioned in the Qur'an as God says: '*The king said: "Bring this man before me". But when the [king's] envoy came to him, Joseph said: "Go back to your lord and ask him about the women who cut their hands. My Lord has full knowledge of their guile".*' (12: 50) Joseph did not jump at the offered opportunity to end his long imprisonment and lead a comfortable life. Instead, he remained patient and maintained his dignity. His request to the king was such that he wished the truth about his imprisonment be known, so that his innocence would be proven before the king and everyone else. Joseph was in no way too shy to meet the king or anyone else, but he wanted to meet the king when the latter was fully convinced of this innocence. Prophet Muhammad (peace be upon him) highlights Joseph's wisdom, strength, patience and sound attitude. What the Prophet said about

himself is merely a gesture of humility so as to add greater importance to the merits of Joseph's attitude, but God knows best.

Transmission

The chains of transmission of this hadith include Abū Salamah ibn 'Abd al-Rahmān ibn 'Awf whose name is 'Abdullāh, according to most reports, but others suggest that his name is Ismā'īl, and some say that his name is unknown.

In the second chain of transmission Muslim says: 'Also, God willing, this was narrated to me ...'. Anyone who is not versed in the study of Hadith may question this and say how can he cite this when he doubts its source. The objection, however, is totally unsound, because Muslim cites this version as an endorsement and reconfirmation of the first hadith in this chapter, which is the one to be cited as evidence. We have already explained that scholars of Hadith relax their conditions of acceptability with regard to what is treated as endorsement, but God knows best.

The reporters mentioned include Abū 'Ubayd reporting from Abū Hurayrah. Abū 'Ubayd's name is Sa'd ibn 'Ubayd al-Madanī, the *mawlā* of 'Abd al-Rahmān ibn Azhar, or perhaps the *mawlā* of 'Abd al-Rahmān ibn 'Awf. Abū Uways is also included and his name is 'Abdullāh ibn 'Abdullāh ibn Uways ibn Mālik ibn Abī 'Āmir al-Asbahī who belonged to Madinah.



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- i. Related by al-Bukhārī, 4537 and 4694; Muslim, 6094; Ibn Mājah, 4026.
 - i. Related by al-Bukhārī, 3387 and 6992; Muslim, 6095.

CHAPTER 70

THE REQUIREMENT TO BELIEVE IN PROPHET MUHAMMAD'S MESSAGE TO ALL MANKIND AND THE ABROGATION OF EARLIER RELIGIONS

[261–239](Dār al-Salām 0283) Qutaybah ibn Sa'īd narrated:ⁱ Layth narrated; from Sa'īd ibn Abī Sa'īd; from his father; from Abū Hurayrah: 'God's Messenger (peace be upon him) said: "Every single prophet was given signs that prompted people to believe. What I am given is revelation bestowed on me by God. I hope to have the largest following on the Day of Judgement".'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَى اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

[262–240](Dār al-Salām 0284) Yūnus ibn 'Abd al-A'la narrated to me: Ibn Wahb reported. He said: and 'Amr reported to me; that Abū Yūnus narrated to him; from Abū Hurayrah; from God's Messenger (peace be upon him). He said: 'By Him who holds Muhammad's soul in His hand, anyone in this nation, whether Jew or Christian, who hears of me and then dies without believing in what I have been sent with, shall be among the dwellers in the Fire'.

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى، أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي عَمْرُو، أَنَّ أَبَا يُونُسَ، حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ، يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنَ أَصْحَابِ النَّارِ».

[263–241](Dār al-Salām 0285) Yahya ibn Yahyā al-Tamīmī narrated:ⁱ Hushaym reported; from Sālih ibn Sālih al-Hamdānī; from al-Sha‘bī: ‘I saw a man from the people of Khurāsān ask al-Sha‘bī. He said: “Abū ‘Amr, our local people in Khurāsān say of a man who frees his slave woman and marries her is like one who rides his own she-camel”. Al-Sha‘bī answered: “Abū Burdah ibn Abī Mūsā narrated to me from his father that God’s Messenger (peace be upon him) said: ‘Three categories of people are given double reward: a person who belonged to the people of earlier revelations and believed in his prophet, but lived to the time of Prophet [Muhammad (peace be upon him)] and believed in him and followed him. He has double reward. A slave who fulfils his duties towards God and towards his master has double reward. And a man who owns a slave woman, feeds her well and educates her well. He then frees her and marries her. He has double reward’.” Al-Sha‘bī then said to the man from Khurāsān: “Take this hadith for nothing. It used to be the case that a scholar might travel to Madinah for much less”.’

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا هُشَيْمٌ، عَنْ صَالِحِ بْنِ صَالِحٍ الْهُمْدَانِيِّ، عَنِ الشَّعْبِيِّ قَالَ: رَأَيْتُ رَجُلًا مِنْ أَهْلِ خُرَاسَانَ سَأَلَ الشَّعْبِيَّ فَقَالَ: يَا أَبَا عَمْرٍو إِنَّ مَنْ قَبَلْنَا مِنْ أَهْلِ خُرَاسَانَ يَقُولُونَ فِي الرَّجُلِ إِذَا أَعْتَقَ أَمَتَهُ ثُمَّ تَزَوَّجَهَا فَهُوَ كَالرَّاكِبِ بَدَنَتَهُ. فَقَالَ الشَّعْبِيُّ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ثَلَاثَةٌ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَّنَ بِهِ وَاتَّبَعَهُ وَصَدَّقَهُ، فَلَهُ أَجْرَانِ. وَعَبْدٌ مَمْلُوكٌ آدَى حَقَّ اللَّهِ تَعَالَى وَحَقَّ سَيِّدِهِ، فَلَهُ أَجْرَانِ. وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ، فَغَدَاَهَا فَأَحْسَنَ غَدَاءَهَا، ثُمَّ أَدَبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ». ثُمَّ قَالَ الشَّعْبِيُّ لِلْخُرَاسَانِيِّ: خُذْ هَذَا الْحَدِيثَ بِغَيْرِ شَيْءٍ. فَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِيهَا دُونَ هَذَا إِلَى الْمَدِينَةِ.

[000–000](Dār al-Salām 0286) Abū Bakr ibn Abī Shaybah narrated: ‘Abdah ibn Sulaymān narrated [H]. Also Ibn Abī ‘Umar narrated; Sufyān narrated [H]. ‘Ubaydillāh ibn Mu‘ādh narrated; my father narrated; Shu‘bah narrated: all of them from Sālih ibn Sālih, with this chain of transmission: **a similar text**.⁵⁴

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ، ح. وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، ح. وَحَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ صَالِحِ بْنِ صَالِحٍ، بِهَذَا الْإِسْنَادِ نَحْوُهُ.

Text Explanation

54. Scholars differ as to the meaning of the first hadith, with one suggestion being that every prophet was given some miracles that were earlier given to other prophets sent before him and these made people believe in him. Prophet Muhammad (peace be upon him) says in this hadith that his own great miracle is the Qur'an, the like of which no one was ever given. Hence, he expressed his hope to have the largest following. Another suggestion is that the Prophet was given something that cannot be confused with magic or thought similar to anything else; this is unlike the miracles of other prophets. A sorcerer may come up with something that is similar to a miracle, as did pharaoh's sorcerers when they conjured up something that was similar to how Moses's staff appeared to people, and a deceptive appearance may be thought true by some people. There is a difference between a true miracle and magic which needs to be studied, but an onlooker may wrongly think that they are the same. A third suggestion is that the miracles of earlier prophets were temporary and did not survive after them. Only those who lived at the time witnessed them, while the miracle of Prophet Muhammad (peace be upon him) remains valid until the Day of Judgement. It remains miraculous in its style, superior excellence and the information it gives about matters that are beyond the reach of human perception. Furthermore, human beings and the jinn are unable to produce anything similar to it, whether individually or in joint efforts, and this applies to all generations. In fact they could not produce anything similar during the Prophet's time, which attained the highest standard of eloquence, despite people's eagerness to do so. The Qur'an has further features of excellence that give it its miraculous nature, but God knows best.

The Prophet expressed his hope that he would have the largest following of all prophets. This is certainly one of the signs of prophethood, because the Prophet mentioned this at a time when the

Muslims were very small in number. Then God bestowed His favours on the Muslim community and other countries came under the Muslim state. He blessed their efforts and Islam spread into what we see today. All praise be to God for this blessing and His other countless favours and bounties.

The second hadith makes clear that all past religions were abrogated and superseded by the message of Prophet Muhammad (peace be upon him). This also implies that whoever remains unaware of the Islamic message has a valid excuse and he will not be punished for not following what he is unaware of. This is consistent with the fundamental principle that no rule applies before the divine law is established, but God knows best. The Prophet further says: 'anyone in this nation, whether Jew or Christian, who hears of me ...'. This includes anyone of the Prophet's contemporaries or anyone who lives in any future generation, up to the Day of Judgement. They all are required to follow him. He mentions the Jews and Christians in particular, to make it clear that it applies to all others, because the Jews and Christians have scriptures of their own. If this applies to them, it applies with greater reason to communities with no divine scripture, but God knows best.

The third hadith states the special distinction of those followers of earlier revelations who believe in Prophet Muhammad. They receive a double reward because they believed in their own prophets first and then believed in the Prophet of Islam. The hadith highlights the merits of a slave who fulfils his duties towards God and towards his master, as well as the merits of a person who frees his slave woman and marries her. This is certainly not a case of taking back one's charitable action; it is a case of one kindness after another.

Al-Sha'bi said to his questioner: 'Take this hadith for nothing. It used to be the case that a scholar might travel to Madinah for much less'. This suggests that it is perfectly permissible for a scholar to say this or similar words of encouragement to his audience, so that they learn and keep what they have learnt in memory. It also shows that the early scholars undertook long journeys in order to learn a single hadith or to discuss a single question, but God knows best.

Transmission

The second chain of transmission includes the following: ‘Ibn Wahb reported. He said: and ‘Amr reported to me; that Abū Yūnus narrated to him ...’. There is an unfamiliar construction here in Ibn Wahb’s transmission and usage, ‘and ‘Amr reported to me’. To understand this, we need to realize that Ibn Wahb listened to several hadiths reported by ‘Amr, and Ibn Wahb narrated these when Yūnus was listening to them. This hadith was not the first Ibn Wahb narrated. With the first one, Ibn Wahb must have said: ‘‘Amr reported to me’, but with every subsequent one he said: ‘And ‘Amr reported to me’. Therefore, when Yūnus narrated any of the hadiths he heard from Ibn Wahb other than the first one, he would say: ‘And ‘Amr reported to me’, because he would be quoting Ibn Wahb’s exact words. Had he removed the ‘and’, it would still be valid, but it is more accurate to include it, as Muslim did here. Abū Yūnus’s name is Sulaym ibn Jubayr.

The third chain of transmission includes ‘Hushaym from Sālih ibn Sālih al-Hamdānī. Hushaym is graded as ‘misleading’ and when a ‘misleading’ narrator uses the word ‘from’, his reporting is discounted unless it is confirmed by another source. This is the proper explanation of including such reports in the authentic anthologies.

An interesting point in the third chain of transmission is that it includes: ‘Sālih al-Hamdānī; from al-Sha‘bī: “I saw a man ask al-Sha‘bī ...”. This appears to be irregular but it means that Sālih reported from al-Sha‘bī a hadith and a long story in which Sālih said: ‘I saw a man ask al-Sha‘bī ...’, but God knows best. The chain includes Abū Burdah from Abū Mūsā. Abū Burdah’s name is ‘Āmir, but some reports suggest that it is al-Ḥārith while Abū Mūsā’s name is ‘Abdullāh ibn Qays.



i. Related by al-Bukhārī, 4981 and 7274.

i. Related by al-Bukhārī, 97, 2547, 3011, 3446 and 5083; al-Tirmidhī, 1116; al-Nasā‘ī, 3344; Ibn Mājah, 1956.

CHAPTER 71

THE SECOND COMING OF JESUS WHEN HE WILL RULE ACCORDING TO THE LAW OF PROPHET MUHAMMAD (PEACE BE UPON HIM)

[264–242](Dār al-Salām 0287) Qutaybah ibn Sa‘īd narrated:ⁱ Layth narrated [H]. Also Muhammad ibn RumH narrated; al-Layth reported; from Ibn Shihāb; from Ibn al-Musayyib that he heard Abū Hurayrah say: ‘God’s Messenger (peace be upon him) said: “By Him who holds my soul in His hand, it may be soon that Mary’s son will come among you: a fair arbiter. He will break the crucifix, kill the pig and cancel the *jizyah* [i.e. the tribute]. Money will be so plentiful that it will not be taken by anyone”.’

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ
الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ
لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ - عَلَيْهِ السَّلَامُ - حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنَزِيرَ، وَيَضَعَ
الْجُزْيَةَ. وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

[265–000](Dār al-Salām 0288) The same hadith has been narrated by ‘Abd al-A‘lā ibn Hammād, Abū Bakr ibn Abī Shaybah and Zuhayr ibn Harb:ⁱ they said: Sufyān ibn ‘Uyaynah narrated [H]. Also, Harmalah ibn Yahyā narrated it to me: Ibn Wahb reported; Yūnus narrated to me [H]. Further, al-Hasan al-Hulwānī and ‘Abd ibn Humayd narrated; from Ya‘qūb ibn Ibrāhīm ibn Sa‘d; my father narrated; from Sālih. All of them from al-Zuhrī with this chain of transmission. In Ibn ‘Uyaynah’s narration: ‘a just ruler and a fair arbiter’, and in Yūnus’s narration: ‘a fair arbiter’ without mentioning ‘a just ruler’. In Sālih’s narration: ‘a fair arbiter’, in the

same wording as al-Layth stated. His narration includes the following addition: 'A single prostration will then be better than the whole world and all it contains'.

Abū Hurayrah then said: 'Recite, if you will: *"There is not one of the people of earlier revelations but will, at the moment of his death, believe in him"*.' (4: 159)

وَحَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، ح. وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي يُوسُفُ، ح. وَحَدَّثَنَا حَسَنُ الْخُلَوَائِيُّ، وَعَبْدُ بْنُ حُمَيْدٍ، عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ. وَفِي رِوَايَةِ ابْنِ عُيَيْنَةَ: «إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلًا». وَفِي رِوَايَةِ يُوسُفَ: «حَكَمًا عَادِلًا». وَلَمْ يَذْكُرْ «إِمَامًا مُقْسِطًا». وَفِي حَدِيثِ صَالِحٍ: «حَكَمًا مُقْسِطًا». كَمَا قَالَ اللَّيْثُ. وَفِي حَدِيثِهِ مِنَ الزِّيَادَةِ: «وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ اقْرَءُوا إِنْ شِئْتُمْ: «وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ...» الْآيَةَ.

[266–243](Dār al-Salām 0289) Qutaybah ibn Sa'īd narrated: Layth narrated; from Sa'īd ibn Abī Sa'īd; from 'Aṭā' ibn Mīnā'; from Abū Hurayrah: 'God's Messenger (peace be upon him) said: "By God, Mary's son shall come down: a fair arbiter. He shall certainly break the crucifix, kill the pig and cancel the *jizyah* [i.e. the tribute]. Strong camels will be abandoned and neglected. Enmity, hatred and envy will be removed, and money will be offered but none will take it".'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَاللَّهِ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجُزْيَةَ، وَلَيَتْرَكَنَّ الْفِلَاصُ فَلَا يُسْعَى عَلَيْهَا، وَلَتَذْهَبَنَّ الشُّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ، وَلَيَدْعُونَ إِلَى «الْإِسْلَامِ» فَلَا يَقْبَلُهُ أَحَدٌ».

[267–244](Dār al-Salām 0290) Harmalah ibn Yahyā narrated to me:ⁱ Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb: Nāfi', the *mawlā* of Abū Qatādah al-Anṣārī, reported to me that Abū Hurayrah said: 'God's Messenger (peace be upon him) said: "How

will it be with you when Mary's son comes down among you and your ruler is one from among yourselves?"

حَدَّثَنِي حَزْمَةُ بْنُ يَمِيٍّ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، قَالَ أَخْبَرَنِي نَافِعٌ، مَوْلَى أَبِي قَتَادَةَ
الْأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ
وَإِمَامُكُمْ مِنْكُمْ».

[268-245](Dār al-Salām 0291) Muhammad ibn Hātim narrated to me: Ya'qūb ibn Ibrāhīm narrated; Ibn Shihāb's nephew narrated; from his uncle; Nāfi', the *mawlā* of Abū Qatādah al-Anṣārī, reported to me that Abū Hurayrah said: 'God's Messenger (peace be upon him) said: "How will it be with you if Mary's son comes down among you and took over your leadership?"'

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي نَافِعٌ،
مَوْلَى أَبِي قَتَادَةَ الْأنْصَارِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ
«ابْنُ مَرْيَمَ فِيكُمْ وَأَمَّكُمْ».

[269-246](Dār al-Salām 0292) Zuhayr ibn Harb narrated: al-Walīd ibn Muslim narrated to me; Ibn Abī Dhī'b narrated; from Ibn Shihāb; from Nāfi', the *mawlā* of Abū Qatādah, from Abū Hurayrah that God's Messenger (peace be upon him) said: 'How will it be with you if Mary's son comes down among you and leads you as one of you?' I said to Ibn Abī Dhī'b: 'Al-Awzā'ī narrated from al-Zuhri, from Nāfi', from Abū Hurayrah: "And your ruler is one from among yourselves".' Ibn Abī Dhī'b said: 'Do you know what is meant by "lead you as one of you"?' I said: 'Please tell me'. He said: 'He will lead according to the Book of Your Lord, the Blessed and Sublime, and the Sunnah of your Prophet (peace be upon him)'.

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنِي الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ ابْنِ شِهَابٍ، عَنْ نَافِعٍ، مَوْلَى أَبِي
قَتَادَةَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمْ ابْنُ مَرْيَمَ فَأَمَّكُمْ
مِنْكُمْ». فَقُلْتُ لِابْنِ أَبِي ذَنْبٍ إِنَّ الْأَوْزَاعِيَّ حَدَّثَنَا عَنِ الزُّهْرِيِّ عَنْ نَافِعٍ عَنْ أَبِي هُرَيْرَةَ: «وَإِمَامُكُمْ مِنْكُمْ». قَالَ

ابْنُ أَبِي ذُئْبٍ: تَدْرِي مَا أَمَّكُمْ مِنْكُمْ؟ قُلْتُ: تُخْبِرُنِي. قَالَ: فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[270–247](Dār al-Salām 0293) Al-Walīd ibn Shujā‘, Hārūn ibn ‘Abdullāh and Hajjāj ibn al-Shā‘ir narrated saying: Hajjāj (meaning Ibn Muhammad) narrated; from Ibn Jurayj; Abū al-Zubayr reported to me that he heard Jābir ibn ‘Abdullāh say: ‘I heard the Prophet (peace be upon him) say: “A group of my community will continue to fight for the truth, prevailing, until the Day of Judgement. Jesus, son of Mary, will come down and their leader will say to him: ‘Come and lead us in prayer’. He will say: ‘No. Some of you are your own leaders. This is an honour God has granted to this community’”’.⁵⁵

حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالُوا: حَدَّثَنَا حَجَّاجٌ، - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ. قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ - عَلَيْهِ السَّلَامُ - فَيَقُولُ أَمِيرُهُمْ: تَعَالَى صَلِّ لَنَا. فَيَقُولُ: لَا. إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أَمَرَاءُ. تَكْرِمَةً اللَّهُ هَذِهِ الْأُمَّةَ

Text Explanation

55. This chapter contains a number of well known hadiths. The Prophet speaks of the return of Jesus, son of Mary, ‘among you’, and he means that his return will be among the Muslim community. Note, although he was addressing people who belonged to the Muslim community, they would not be alive at the time of Jesus’ return. The Prophet describes him as ‘a fair arbiter’, which means that he will judge according to the Islamic law, not as a prophet bringing an independent message and a new law that abrogates what was before it. He will, thus, be one of the rulers of the Muslim community.

The Prophet mentions that on his return, Jesus will break the crucifix. This means that he will actually break it, making clear that the claims of the Christians that it is to be honoured are false. The hadith provides evidence of the need to change what is false and

unacceptable, including their tools. The killing of the pig is understood in this light. This is good evidence in support of the view of our School and the majority of scholars that if we find pigs in areas inhabited by non-Muslims and we are able to kill them, we do so. It negates the view of some of our scholars and others who say that pigs need not be killed unless they are fierce.

The Prophet also said that Jesus will 'cancel the *jizyah*'. The correct meaning of this statement is that he will not accept it. He will not accept any option from unbelievers except Islam or he will enforce the death penalty on them. This is the view expressed by Imam Abū Sulaymān al-Khaṭṭābī and other scholars. Qādī 'Iyād reported this meaning quoting some scholars, but he then said: 'That money will be plentiful may be the result of imposing the *jizyah*, or the tribute, on all unbelievers. Nonewill fight him and there will be no war. Allmankind will be under his authority, either as Muslims, oras non-combatants who will be required to pay thetribute'. This is what Qādī 'Iyād said but it is unacceptable. The correct view is what we have said, which means that Jesus will not accept any option other than Islam. It may be said that this is contrary to the rules applicable today, a follower of an earlier religion who offers to pay the tribute may not be killed or forced to accept Islam; his offer must be accepted. The answer to this objection is that this rule is not applicable for all time, it is limited to the period of time that precedes the return of Jesus. The Prophet tells us in these authentic hadiths that it will be abrogated, not by Jesus but by Prophet Muhammad, who has made clear Jesus will rule according to Islamic law. This means that the refusal to accept the tribute at that time is part of the message of Prophet Muhammad (peace be upon him).

The Prophet mentions that money will be plentiful, meaning that blessings will be in abundance and all good things will be available, because justice is being spread and people have few disputes. In another hadith, the earth will bring out the best of its contents and produce. People's desires will be limited because they realize that the Day of Judgement will be coming soon—the return of Jesus to earth is a clear mark of its approach—but God knows best.

The Prophet says in one narration that 'a single prostration will be better than the whole world and all it contains'. This means, but God knows best, that people will be keen to offer prayers and do all

acts of obedience to God, because they realize that life will be short and the Day of Judgement is near. The luxuries of this world will hold little temptation as they are not needed; this is what appears to be the meaning of the hadith. *Qādī 'Iyād* said: 'It means that the reward of prayer is better to the worshipper than offering the equivalent of the entire world in charity, because money will be plentiful at the time and people do not attach great value to it. It is not needed to finance jihad campaigns'. He adds that the hadith may be taken to mean the actual single prostration or mean prayer generally, but God knows best.

The hadith adds: 'Abū Hurayrah then said: "Recite, if you will: *'There is not one of the people of earlier revelations but will, at the moment of his death, believe in him*"'. (4: 159) This provides clear evidence that Abū Hurayrah understands the phrase 'at the moment of his death' as referring to Jesus' death. Thus the verse means that every one of the followers of earlier religions who lives at the time of Jesus' return will have believed in him, realizing that he is God's servant and the son of Mary, His woman servant. This is the understanding of a number of commentators. Others, perhaps the majority, say that 'at the moment of his death' refers to the death of any follower of earlier religions. Thus, it means that every Christian will believe at the time of his death and just before his soul departs from his body that Jesus is God's servant and the son of God's woman servant. However, such belief will be of no benefit to him because it occurs at the moment of death. At this stage, no action or word undertaken by such a person is of any validity. Actions such as the acceptance or denial of Islam, the writing of a will, a sale transaction, verbal statements, etc. are invalid, because God says: *'Repentance shall not be accepted from those who indulge in their evil deeds and, when death comes to any of them, he says: "I now repent"'* (4: 18) This view is perhaps clearer and more valid. The first view applies to the followers of earlier religions, but the apparent meaning of the Qur'an makes it applicable to all such people during Jesus' time and before his return. There are other views on the meaning of this verse.

In the third hadith, the Prophet says: 'Strong camels will be abandoned and neglected'. The Prophet uses a term that describes these camels as young, strong and reliable. Such camels were the most precious property of the Arabs at that time, yet these will be

abandoned and neglected. Their owners will think little of them and will not take care of them, because money will be plentiful and people will not think much of the future as they realize that the Day of Judgement will soon come. They will feel that they do not have much need for such strong camels, even though they are so precious. This is akin to the Qur'anic description of the signs heralding the approach of the Last Hour. One of these is: '*When the camels, ten months pregnant, are left untended*', (81: 4) and people will not attend to the needs of even the most precious of their property nor take care of them. Qādī 'Iyād as well as Ibrāhīm ibn Yūsuf ibn Qaraqūl, the author of *Matāli' al-Anwār*, say that the neglect of such camels means that no zakat is levied on them, because no one will take it. This is a wrong interpretation and clearly evident as such in the hadith itself. The correct view is as we have already stated, but God knows best. The Prophet also mentions that 'money will be offered but none will take it', and this is for the same reasons: plenty of money, little need for it, and no strong desire as all are aware that the Last Hour is due.

We have already spoken about the Prophet's statement, 'A group of my community will continue to fight for the truth, prevailing, until the Day of Judgement', and how to reconcile it with the other hadith which says that when the Day of Judgement arrives no one will be glorifying God.

i. Related by al-Bukhārī, 2222; al-Tirmidhi, 2233.

i. 'Abd al-A'ālā's narration is related by al-Bukhārī, 2476; Ibn Mājah 4078; and the narration by al-Hasan al-Hulwāni and 'Abd ibn Humayd is narrated by al-Bukhārī, 3448.

i. Related by al-Bukhārī, 3449.

CHAPTER 72

THE TIME WHEN BELIEF IS REJECTED

[271–248](Dār al-Salām 0294) Yahyā ibn Ayyūb, Qutaybah ibn Saʿīd and ʿAlī ibn Hujr narrated: Ismāʿīl (meaning Ibn Jaʿfar) narrated; from al-ʿAlāʾ (meaning Ibn ʿAbd al-Rahmān); from his father; from Abū Hurayrah that God’s Messenger (peace be upon him) said: **‘The Last Hour will not arrive until the sun has risen from the west. When it rises from the west all mankind will believe. At that time “to believe will be of no avail to any human being who did not believe before, or who did not put its faith to good use”.’** (6: 158)

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ. فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا «لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا»

[000–000](Dār al-Salām 0295) Abū Bakr ibn Abī Shaybah, Ibn Numayr and Abū Kurayb narrated:ⁱ Ibn Fuḍayl narrated [H]. Also, Zuhayr ibn Harb narrated to me; Jarīr narrated; both from ʿUmārah ibn al-Qaʿqāʾ; from Abū Zurʿah; from Abū Hurayrah; from the Prophet (peace be upon him). [H] And, Abū Bakr ibn Abī Shaybah narrated: Husayn ibn ʿAlī narrated; from Zāʿidah; from ʿAbdullāh ibn Dhakwān; from ʿAbd al-Rahman al-Aʿraj; from Abū Hurayrah; from the Prophet (peace be upon him) [H]. Also, Muhammad ibn Rāfiʿ narrated: ʿAbd al-Razzāq narrated; Maʿmar narrated; from Hammām ibn Munabbih; from Abū Hurayrah; from the Prophet (peace be upon him): **the same as the narration by al-ʿAlāʾ, from his father, from Abū Hurayrah, from the Prophet (peace be upon him).**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ تَمِيمٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[272–249](Dār al-Salām 0296) Abū Bakr ibn Abī Shaybah and Zuhayr ibn Harb narrated:ⁱ Wakī' narrated [H]. Zuhayr ibn Harb narrated it to me: Ishāq ibn Yūsuf al-Azraq narrated; all of them from Fuḍayl ibn Ghazwān [H]. And, Abū Kurayb Muhammad ibn al-‘Alā’ narrated (his text): Ibn Fuḍayl narrated; from his father; from Abū Hāzim; from Abū Hurayrah: **‘God’s Messenger (peace be upon him) said: “When three things occur ‘to believe will be of no avail to any human being who did not believe before, or who did not put its faith to good use’ [6: 158]: the sun rises from the west, the false Messiah and the earth animal”’.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ، ح. وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِ، جَمِيعًا عَنْ فَضِيلِ بْنِ غَزْوَانَ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لَهُ - حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثَلَاثَ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيَّاهُنَّ لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالِدَّجَالُ، وَدَابَّةُ الْأَرْضِ».

[273–250](Dār al-Salām 0297) Yahyā ibn Ayyūb and Ishāq ibn Ibrāhīm narrated:ⁱ both from Ibn ‘Ulayyah. Ibn Ayyūb said: Ibn ‘Ulayyah narrated. Yūnus narrated; from Ibrāhīm ibn Yazīd al-Taymī (to the best of my knowledge he heard it from him); from his father, from Abū Dharr that **the Prophet said one day: ‘Do you know where this sun goes?’ They said: ‘God and His Messenger know best’. He said: ‘This one runs until it reaches its destination beneath the Throne, where it prostrates itself. It remains in this position until it is told: Rise and go back to whence you came. It goes back and by the morning it rises from its normal position. It**

then runs until it reaches its destination beneath the Throne, where it prostrates itself. It remains in this position until it is told: Rise and go back to whence you came. It goes back and by the morning it rises from its normal position. It then runs, and people will see that there is nothing odd about it, until it reaches its destination beneath the Throne, where it prostrates itself. It remains in this position until it is told: Rise and by the morning make your appearance from the west. It will then appear in the morning from the west. Do you know when this will take place? This is when *“to believe will be of no avail to any human being who did not believe before, or who did not put their faith to good use”*. (6: 158)

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُليَّةَ، - قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا ابْنُ عُليَّةَ، - حَدَّثَنَا يُونُسُ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ التَّيْمِيِّ، - سَمِعَهُ فِيهَا، أَعْلَمُ - عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنَّ هَذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، وَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا ارْجِعِي ارْجِعِي مِنْ حَيْثُ جِئْتِ. فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا. ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ، فَتَخِرُّ سَاجِدَةً، وَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا ارْجِعِي ارْجِعِي مِنْ حَيْثُ جِئْتِ. فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا، ثُمَّ تَجْرِي لَا يَسْتَكْبِرُ النَّاسُ مِنْهَا شَيْئًا، حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا ذَاكَ تَحْتَ الْعَرْشِ. فَيُقَالَ لَهَا: ارْجِعِي، أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكَ. فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا». فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَدْرُونَ مَتَى ذَاكُمْ؟ ذَاكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيَّاهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا».

[274-000](Dār al-Salām 0298) ‘Abd al-Hamīd ibn Bayān al-Wāsiṭī narrated to me: Khālīd (meaning Ibn ‘Abdullāh) reported; from Yūnus; from Ibrāhīm al-Taymī; from his father; from Abū Dharr that the Prophet (peace be upon him) one day said: ‘Do you know where this sun goes?’ stating the same meaning as the narration by Ibn ‘Ulayyah.

وَحَدَّثَنِي عَبْدُ الْحَمِيدُ بْنُ بَيَّانٍ الْوَاسِطِيُّ، أَخْبَرَنَا خَالِدٌ، - يَعْنِي ابْنَ عَبْدِ اللَّهِ - عَنْ يُونُسَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمًا: «أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟» بِمِثْلِ مَعْنَى حَدِيثِ ابْنِ عُليَّةَ.

[275-000](Dār al-Salām 0299) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated (Abū Kurayb's text): Abū Mu'āwiyah narrated; al-A'mash narrated; from Ibrāhīm al-Taymī; from his father; from Abū Dharr, who said: **'I entered the mosque when God's Messenger was seated. At sunset he said: "Abū Dharr, do you know where this one goes?" I said: "God and His Messenger know best". He said: "It goes and requests permission to prostrate itself and permission is granted. It is as if it is told: 'Go back where you came from', and it rises in the west".'**

He said: then he recited in 'Abdullāh's method: **'That is its resting place'.**

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ، هَلْ تَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟» قَالَ: قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّمَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ، فَيُؤْذَنُ لَهَا، وَكَأَنَّهَا قَدْ قِيلَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا». قَالَ: ثُمَّ قَرَأَ فِي قِرَاءَةِ عَبْدِ اللَّهِ وَذَلِكَ مُسْتَقَرُّهَا.

[276-251](Dār al-Salām 0300) Abū Sa'īd al-Ashajj and Ishāq ibn Ibrāhīm narrated: Wakī' (Ishāq said 'reported' but al-Ashajj said 'narrated'); al-A'mash narrated; from Ibrāhīm al-Taymī; from his father; from Abū Dharr: **'I asked God's Messenger (peace be upon him) about God saying: "The sun also runs its set course" (36: 38) and he said: "Its resting place is underneath the Throne".'**⁵⁶

حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْأَشْجِيُّ، حَدَّثَنَا - وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِ اللَّهِ «تَعَالَى: وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا». قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

Text Explanation

56. Qādī 'Iyād said: 'This hadith is understood justas its wording means by Sunni scholars of Hadith, *Fiqh* and theology. This is,

however, at variance with the interpretation given to it by people who uphold esoteric concepts’.

In one version, the Prophet says that the sun’s resting place is ‘beneath the Throne where it prostrates itself’. Commentators differ as to the meaning of this statement and some prefer the apparent meaning. Al-Wāḥidī said: ‘When it sets every day, it rests underneath the Throne until the time when it is due to rise from the west’. Qatādah and Muqātil said: ‘It means that it runs its set course until a time appointed for it which it cannot exceed’. Al-Wāḥidī said: ‘According to this, its resting place is the point it reaches when it has run its course and life on earth is over’, which is the interpretation chosen by al-Zajjāj. Al-Kalbī said: ‘It runs its set course until it reaches its final place which it does not exceed, then it goes back to the beginning’. Ibn Qutaybah preferred this interpretation, but God knows best.ⁱ

This hadith includes other points that will be discussed, God willing, at the end of the Book where Muslim mentions them.



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- i. The narration by Abū Zur‘ah is also related by al-Bukhārī, 4635; Abū Dāwūd, 4312; Ibn Mājah, 4068. The narration by Muhammad ibn Rāfi‘ is also related by al-Bukhārī, 4636.
 - i. Related by al-Tirmidhī, 3072.
 - i. Related by al-Bukhārī, 3199, 4802, 4803, 7424 and 7433; Abū Dāwūd, 4002; al-Tirmidhī, 2186 and 3227.
 - i. These views of what the Qur’anic and hadith texts mean must be taken in their historical perspective. The most recent of these is over eight centuries ago.

CHAPTER 73

THE BEGINNING OF REVELATION TO GOD'S MESSENGER

[277–252](Dār al-Salām 0301) Abū al-Ṭāhir Ahmad ibn ‘Amr ibn ‘Abdullāh ibn ‘Amr ibn SarH narrated to me:ⁱ Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; ‘Urwah ibn al-Zubayr narrated to me that ‘Ā’ishah, the Prophet’s wife, reported to him. She said: **‘The first aspect of revelation to God’s Messenger was that his dreams came true. Whatever vision he might have had in his sleep would come true as clearly as the break of dawn. Then, he began to enjoy seclusion. He used to retreat alone into the Cave of Hirā’, where he would spend several days in devotion before going back to his family. He used to take some food with him, and when he came back he would take a fresh supply for another period. He continued to do so until he suddenly received the truth while in the Cave of Hirā’. The angel came to him and said: “Read”. He replied: “I am not a reader”. [The Prophet] says: “He held me and pressed hard until I was exhausted, then he released me and said: ‘Read’, and I replied: ‘I am not a reader.’ So he held me and pressed me hard a second time until I was exhausted, then he released me and said: ‘Read’. I replied: ‘I am not a reader’. He then held me and pressed hard for a third time until I was exhausted, then he released me. Then he said: ‘Read, in the name of Your Lord Who created. It is He Who created man from a clinging cell mass. Read! Your Lord is the most bounteous, who has taught the use of the pen. He has taught man what he did not know.’” (96: 1–5) The Prophet returned home trembling right until he entered Khadījah’s place, and said: “Wrap me! Wrap me!” They wrapped him and his fear subsided. He turned to Khadījah and exclaimed: “What has happened to me?” He related to her what happened and said: “I fear for myself”, and Khadījah replied: “No. It will be good. By God, God will not let you suffer humiliation because you are kind to your relatives, you speak the truth, you assist anyone in need,**

you are generous to the poor, you are hospitable to your guest and you help in every just cause". Then she took him to Waraqah ibn Nawfal ibn Asad ibn 'Abd al-'Uzzā, her paternal cousin, who was a Christian convert and a scholar with a good knowledge of Arabic. He used to write from the Gospel in Arabic whatever God willed him to write. He had lost his eyesight, as he had grown very old. Khadījah said to Waraqah: "Uncle, would you like to hear what your nephewⁱ has to say?" Waraqah said: "Well, nephew, what have you seen?" The Prophet related to him what he saw. [When he had finished], Waraqah said: "It is the same angel as was sent down to Moses. I wish I was a young man so that I might be alive when your people turn you away from this city". The Prophet exclaimed: "Would they turn me away?" Waraqah answered: "Yes! No man has ever preached a message like yours and was not met with enmity. If I live till that day, I will certainly give you all my support".'

حَدَّثَنِي أَبُو الطَّاهِرِ، أَحْمَدُ بْنُ عَمْرٍو بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ سَرْحٍ أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّهَا قَالَتْ: كَانَ أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ يَتَخَنَّتْ فِيهِ - وَهُوَ التَّعَبُدُ - اللَّيَالِي أُولَاتِ الْعَدَدِ، قَبْلَ أَنْ يَرْجِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِدَلِكِ. ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا. حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ. فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ. قَالَ: «مَا أَنَا بِقَارِئٍ». قَالَ: فَأَخَذَنِي، فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُحْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ. قَالَ: قُلْتُ: «مَا أَنَا بِقَارِئٍ». قَالَ: فَأَخَذَنِي، فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ، ثُمَّ أَرْسَلَنِي، فَقَالَ: اقْرَأْ. فَقُلْتُ: «مَا أَنَا بِقَارِئٍ». فَأَخَذَنِي، فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُحْدَ، ثُمَّ أَرْسَلَنِي. فَقَالَ: «اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ». فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرْجُفُ بَوَادِرِهِ. حَتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقَالَ: «زَمِّلُونِي زَمِّلُونِي». فَزَمَّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ. ثُمَّ قَالَ لَخَدِيجَةَ: «أَيُّ خَدِيجَةٍ، مَا لِي؟» وَأَخْبَرَهَا الْخَبَرَ. قَالَ: «لَقَدْ خَشِيتُ عَلَى نَفْسِي». قَالَتْ لَهُ خَدِيجَةُ: كَلَّا، أَبَشِّرُكَ فَوَ اللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا. وَ اللَّهُ إِنَّكَ لَتَصِلَ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلٍ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزْزَى، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخِي أَبِيهَا. وَكَانَ أَمْرًا تَنْصَرِفِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ. وَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعَرَبِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ. وَكَانَ شَيْخًا كَبِيرًا

قَدْ عَمِيَ. فَقَالَتْ لَهُ خَدِيجَةُ: أَيُّ عَمٍّ أَسْمَعُ مِنْ ابْنِ أَخِيكَ. قَالَ وَرَقَةُ بْنُ تَوْفَلٍ: يَا ابْنَ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ مَا رَأَاهُ. فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى - عَلَيْهِ السَّلَامُ. يَا لَيْتَنِي فِيهَا جَدْعًا. يَا لَيْتَنِي أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْخُرُجِي هُمْ؟» قَالَ وَرَقَةُ: نَعَمْ. لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتُ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْصُرَكَ. «نَصْرًا مُؤَزَّرًا».

[278–253]. (Dār al-Salām 0302) Muhammad ibn Rāfi‘ narrated to me:ⁱ ‘Abd al-Razzāq narrated; Ma‘mar reported; saying al-Zuhri said: and ‘Urwah reported to me; from ‘Ā’ishah: she said: ‘The first aspect of revelation received by God’s Messenger (peace be upon him) ...’. He reported the hadith in the same way as Yūnus’s narration, except that he said: ‘By God, God will never let you grieve’, and ‘Khadījah said: Cousin, listen to what your nephew has to say’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ، وَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ. غَيْرَ أَنَّهُ قَالَ: فَوَلَّى اللَّهُ لَا يُخْزِنُكَ اللَّهُ أَبَدًا. وَقَالَ: قَالَتْ خَدِيجَةُ: أَيُّ ابْنِ عَمٍّ أَسْمَعُ مِنْ ابْنِ أَخِيكَ.

[279–254]. (Dār al-Salām 0303) ‘Abd al-Malik ibn Shu‘ayb ibn al-Layth narrated to me:ⁱⁱ my father narrated to me; from my grandfather who said: ‘Uqayl ibn Khālid narrated to me: ibn Shihāb said: I heard ‘Urwah ibn al-Zubayr say: ‘Ā’ishah, the Prophet’s wife said: ‘He returned to Khadījah trembling ...’. He reported the hadith in the same way as Yūnus’s and Ma‘mar’s narration, but he did not mention the beginning of their hadith starting with ‘The first aspect of revelation received by God’s Messenger (peace be upon him) was that his dreams came true’. He agrees with Yūnus in stating ‘By God, God will not let you suffer humiliation’, and he mentions Khadījah’s [words to Waraqah]: ‘Cousin, listen to what your nephew has to say’.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، قَالَ ابْنُ شِهَابٍ سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: قَالَتْ عَائِشَةُ زَوْجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَرَجَعَ إِلَى خَدِيجَةَ يَرْجُفُ فُؤَادَهُ، وَاقْتَصَّ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ وَمَعْمَرٍ، وَلَمْ يَذْكُرْ أَوَّلَ حَدِيثِهَا مِنْ قَوْلِهِ أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةَ. وَتَابَعَ يُونُسَ عَلَى قَوْلِهِ: فَوَ اللَّهُ لَا يُخْزِيكَ اللَّهُ أَبَدًا. وَذَكَرَ قَوْلَ حَدِيثِيَّةَ: أَيُّ ابْنِ عَمٍّ أَسْمَعَ مِنْ ابْنِ أَخِيكَ.

[280–255]. (Dār al-Salām 0304) Abū al-Ṭāhir narrated to me:ⁱ Ibn Wahb reported saying: Yūnus narrated to me; Ibn Shihāb said: Abū Salamah ibn ‘Abd al-Raḥmān reported to me; that Jābir ibn ‘Abdullāh al-Anṣārī (who was one of the Prophet’s companions) used to narrate: **‘God’s Messenger (peace be upon him) said as he spoke about the lull in revelations (He said in his narration): “As I was walking, I heard a voice coming from the sky. I lifted my head and I saw the angel who came to me at Hirā’, seated on a chair in between the sky and the earth”. God’s Messenger (peace be upon him) said: “I was so scared of him and I returned home and said: ‘Wrap me! Wrap me!’ and they covered me. God, the Blessed, the Exalted, revealed: ‘You, wrapped in your cloak, arise and give warning. Glorify your Lord’s greatness; clean your garments; stay away from all filth’”.**’ (74: 1–5) **This refers to idols. Then revelations resumed at intervals’.**

وَحَدَّثَنِي أَبُو الطَّاهِرِ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي يُونُسُ قَالَ: قَالَ ابْنُ شَهَابٍ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يُحَدِّثُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ، قَالَ فِي حَدِيثِهِ: «فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِجَاءٍ جَالِسًا عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ». قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَجِئْتُ مِنْهُ فَرَقًا، فَرَجَعْتُ فَقُلْتُ: «زَمَلُونِي، زَمَلُونِي». فَذَرُونِي فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: «يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنْذِرْ. وَرَبَّكَ فَكَبِّرْ. وَتِبَّابَكَ فَطَهِّرْ. وَالرُّجْزَ فَاهْجُرْ». وَهِيَ الْأَوْتَانُ. قَالَ: ثُمَّ تَبَاعَ الْوَحْيُ.

[281–256]. (Dār al-Salām 0305) ‘Abd al-Malik ibn Shu‘ayb ibn al-Layth narrated to me: my father narrated to me; from my grandfather; ‘Uqayl ibn Khālīd narrated to me; from Ibn Shihāb, who said: I heard Abū Salamah ibn ‘Abd al-Raḥmān say: Jābir ibn ‘Abdullāh reported to me that he heard God’s Messenger (peace be upon him) say: **‘Then revelation stopped for a while. Then as I was walking ...’.** He mentioned the same as Yūnus’s narration except that he said: **‘I was so scared of him that I fell to the ground’.** Abū

Salamah added: *al-Rujz* [mentioned in the verse as ‘all filth’] means idols. Then revelations resumed and continued at intervals.

وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، قَالَ حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، قَالَ سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «ثُمَّ فَتَرَ الْوَحْيَ عَنِّي فَتْرَةً، فَبَيْنَا أَنَا أَمْشِي...» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: «فَجِئْتُ مِنْهُ فَرَفًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ». قَالَ: وَقَالَ أَبُو سَلَمَةَ: وَالرُّجْزُ الْأَوْثَانُ. قَالَ ثُمَّ هَمِيَ الْوَحْيُ بَعْدُ وَتَنَاعَ.

[000–000](Dār al-Salām 0306) Muhammad ibn Rāfi‘ narrated to me: ‘Abd al-Razzāq narrated; Ma‘mar reported; from al-Zuhrī with the same chain of transmission: a similar narration to Yūnus’s and said: ‘God, the Blessed, the Exalted, revealed: “You, wrapped in your cloak ... stay away from all filth”. (74: 1–5) This was before prayer was made a duty. (He meant the idols) and he said as ‘Uqayl did: ‘I was so scared of him’.

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يُونُسَ. وَقَالَ: فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى «يَا أَيُّهَا الْمُدَّثِّرُ». إِلَى قَوْلِهِ «وَالرُّجْزَ فَاهْجُرْ». قَبْلَ أَنْ تَقْرَأَ الصَّلَاةَ - وَهِيَ الْأَوْثَانُ - وَقَالَ: «فَجِئْتُ مِنْهُ». كَمَا قَالَ عُقَيْلٌ.

[282–257](Dār al-Salām 0307) Zuhayr ibn Harb narrated: al-Walīd ibn Muslim narrated; al-Awzā‘ī narrated, saying: I heard YaHyā say: ‘I asked Abū Salamah: What was the first of the Qur’an to be revealed? He said: “You, wrapped in your cloak”. I said: Or perhaps “Read”?’ He said: ‘I asked Jābir ibn ‘Abdullāh: What was the first of the Qur’an to be revealed? He said: “You, wrapped in your cloak”. I said: Or perhaps “Read”?’ Jābir said: ‘I shall narrate to you what God’s Messenger (peace be upon him) told us. He said: “I stayed in seclusion at Hirā’ for a month. When my seclusion was over, I came down and walked in the middle of the valley. I was called, and I looked in front of me, behind me, to my right and to my left, but I could see no one. I was then called again, and I looked but saw no one. I was again called and I lifted my head. He was there on the throne in mid-air (meaning Gabriel, peace be

upon him). I was trembling hard. I went to Khadījah and said: 'Cover me!' And they covered me. They poured water over me. God, the Mighty and Exalted, revealed: 'You, wrapped in your cloak, arise and give warning. Glorify your Lord's greatness; clean your garments'". (74: 1-4)

وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: سَمِعْتُ يَحْيَى يَقُولُ: سَأَلْتُ أَبَا سَلَمَةَ: أَيُّ الْقُرْآنِ أَنْزَلَ قَبْلَ؟ قَالَ: يَا أَيُّهَا الْمُدَّثِّرُ. فَقُلْتُ: أَوْ أَفْرَأُ؟ فَقَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ: أَيُّ الْقُرْآنِ أَنْزَلَ قَبْلَ؟ قَالَ: يَا أَيُّهَا الْمُدَّثِّرُ. فَقُلْتُ: أَوْ أَفْرَأُ؟ قَالَ جَابِرٌ: أَحَدْتُكُمْ مَا حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «جَاوَرْتُ بِحِرَاءِ شَهْرًا، فَلَمَّا فَصِمْتُ جَوَارِي نَزَلَتْ فَاسْتَبَطَنْتُ بَطْنَ الْوَادِي، فَنُودِيتُ فَظَنَرْتُ أَمَامِي وَخَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي، فَلَمْ أَرِ أَحَدًا. ثُمَّ نُودِيتُ، فَظَنَرْتُ فَلَمْ أَرِ أَحَدًا. ثُمَّ نُودِيتُ، فَرَفَعْتُ رَأْسِي فَإِذَا هُوَ عَلَى الْعَرْشِ فِي الْهَوَاءِ. يَعْنِي جِبْرِيلَ عَلَيْهِ السَّلَامُ - فَأَخَذَنِي رَجْفَةٌ شَدِيدَةٌ. فَأَتَيْتُ خَدِيجَةَ، فَقُلْتُ: دَثَّرُونِي. فَدَثَّرُونِي فَصَبُّوا عَلَيَّ مَاءً فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «يَا أَيُّهَا الْمُدَّثِّرُ، قُمْ فَأَنْذِرْ. وَرَبَّكَ فَكَبِّرْ. وَثِيَابَكَ فَطَهِّرْ. وَالرُّجْزَ فَاهْجُرْ».

[283-258](Dār al-Salām 0308) Muhammad ibn al-Muthannā narrated: 'Uthmān ibn 'Umar narrated; 'Alī ibn al-Mubārak reported; from YaHyā ibn Abī Kathīr, with this chain of transmission, **but he said:** 'And he was seated on a throne in between the sky and the earth'.⁵⁷

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ، أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ. «وَقَالَ: «فَإِذَا هُوَ جَالِسٌ عَلَى عَرْشٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ».

Text Explanation

57. This hadith is of the category of *mursal*ⁱ by a companion of the Prophet since 'Ā'ishah was not present at the time this took place. She must have heard it from the Prophet or from another of his companions. We made clear in the Notes that a *mursal* by a companion of the Prophet is upheld as valid evidence by all scholars except Abū Ishāq al-Isfarāyīnī, but God knows best.

Qādī 'Iyāḍ and other scholars said: 'The Prophet was given this beginning so that he would not be shocked when the angel came to

him with prophethood complete. It would have been too hard for human perception. Hence, he was first put on a course of some aspects of prophethood and early signs of his privileged position, such as dreams coming true, and other signs mentioned in another hadith, including seeing light, hearing voices, and being greeted as a prophet by rocks and trees.

The hadith mentions that the Prophet began to enjoy seclusion. Abū Sulaymān al-Khaṭṭābī said: 'This is because seclusion helps to shed worries, whilst also helping a person to contemplate. When one is alone, one removes oneself from ordinary human concerns and so thinking becomes clearer, but God knows best'. The cave was in Mount Ḥirā', which is around three miles from Makkah, situated to the left of the road from Makkah to Mina. There in the cave, the Prophet spent several days at a time, freeing himself for devotion.

Ā'ishah said that 'he suddenly received the truth'. This means that revelation came to him all of a sudden, as he did not expect anything of the sort. When the angel told him to read, he said: 'I am not a reader', by which he meant that he did not know how to read.

The Prophet describes what the angel did to him: 'He held me and pressed hard until I was exhausted, then he released me'. Scholars said that the reason for the angel's action is that he wanted him to focus on what was to come. He did not want him to look around, wondering about his position. He repeated this process three times so as to sharpen his concentration to the maximum. This suggests that a teacher should always make sure that his students are fully attentive of him, but God knows best.

The Prophet said: 'Then he released me. Then he said: "*Read, in the name of your Lord who created. It is He who created man from a clinging cell mass. Read! Your Lord is the most bounteous, Who has taught the use of the pen. He has taught man what he did not know*".' (96: 1–5) This is clear evidence that this was the first Qur'anic revelation, and is the correct view agreed to by the great majority of scholars of early and contemporary times. Some people suggest that the first revelation is Surah 74, starting with '*You, wrapped in cloak*', but this is incorrect. We shall discuss this, God willing, at the right place in this chapter. Some scholars take this hadith as evidence that the phrase *bismillāhi-rraḥmāni-rraḥīm*, i.e. 'in the name of God, the Lord of Grace, the Ever-Merciful' is not part of the Qur'an at the beginning of its surahs,

because it is not mentioned here. Scholars who state that it is part of the Qur'an at the beginning of its surahs respond by saying that it was revealed later, in the same way as the rest of the surah.

The hadith states that 'the Prophet returned home trembling and said to his wife: "Wrap me! Wrap me!" They wrapped him and his fear subsided. He turned to Khadījah and said: "I fear for myself".' *Qāḍī* 'Iyāḍ said: 'There is no suggestion of doubt by the Prophet concerning what was given to him by God. Perhaps he feared that he might not be able to withstand the task and that he could not fulfil the requirements of revelation and that this would lead to his ruin. Or this might have been in relation to the early signs he saw in his sleep and during waking, as well as the voices he heard before meeting the angel and recognizing his Lord's message. In this case, he might have feared that those early aspects were of Satan's design. After the angel came to him with his Lord's message, he could no longer entertain doubt and he should not fear that Satan could overpower him. This is how we should read all that is mentioned of this sort with regard to the story of the message'. This is what *Qāḍī* 'Iyāḍ said in his commentary on Muslim's *Ṣaḥīḥ*. He mentions these two alternatives in his book *al-Shifā'* with more elaboration. The second alternative he mentions is not sound, because it is contrary to what the hadith clearly states. The Prophet mentions his feelings after the angel pressed him hard and then taught him to read in the name of his Lord the Creator, but God knows best.

Khadījah said: 'No. It will be good. By God, God will not let you suffer humiliation, because you are kind to your relatives, you speak the truth, you assist anyone in need, you are generous to all people, you are hospitable to your guest and you help in every just cause'. She was certain of her husband's merits. Hence, her answer started with 'No', to remove any suggestion that anything wrong could happen to him, least of all that he should suffer humiliation. She then states the reasons for this: 'You are kind to your relatives'. Kindness to relatives may take different forms according to the circumstances of both the giver and the recipient. It may be giving money, or rendering some service, or visiting them, or greeting them, or looking after them in some other way; 'You assist anyone in need.' This includes financial assistance to the poor, orphans, young children and others. Khadījah includes all these in one word, *al-kall*,

which connotes exhaustion, as if she meant anyone who finds meeting life's needs too exhausting; 'You are generous to all people.' Scholars have given Khadījah's phrase different meanings but they all agree that the Prophet was most generous and that he would give people what is precious and valuable, in addition to what they may receive from him through his exemplary dealings. Al-Nawawī suggests that it means that he could earn plenty of money but he was ready to spend it in every good way including helping the poor and those in need, being kind to relatives and hospitable when receiving guests; 'You are hospitable to your guest and you help in every just cause.' These are clear good qualities that need no explanation. Scholars say that Khadījah reassured the Prophet that he could come to no harm, because God had given him good manners and fine qualities, and she stated some of these. This makes clear that adhering to good values and fine qualities ensures safety from evil. Khadījah's words are clear evidence of her mature judgement, wisdom, courage, firmness and insight, but God knows best.

Khadījah took the Prophet to her cousin, Waraqah ibn Nawfal, 'who was a Christian convert and a scholar with good knowledge of Arabic. He used to write from the Gospel in Arabic whatever God willed him to write'. This is how the hadith is narrated by Muslim. In al-Bukhārī's *Ṣaḥīḥ* anthology, Waraqah is said 'to write the Hebrew scriptures, and he wrote from the Gospel in Hebrew'. Both are correct and they mean that he was so well versed in Christianity that he could write from the Gospel as he pleased, and from any part of it, in Hebrew if he wished or in Arabic if he preferred, but God knows best.

'Khadījah said to Waraqah: "Uncle, would you like to hear what your nephew has to say?"' In the other version, Khadījah addressed him as 'Cousin'. This is how it occurs in the original copies: she addressed him as 'uncle' in the first report and as 'cousin' in the second. Both are correct. Waraqah was truly her cousin, as he was Waraqah ibn Nawfal ibn Asad, while she was Khadījah bint Khuwaylid ibn Asad. Calling him 'uncle' is a mode of address that implied respect. This was customary among the Arabs that a younger person called his or her elder 'uncle', elevating his status out of respect.

'Waraqah said: "It is the same angel as was sent down to Moses".' Waraqah uses the word *nāmūs* to describe the angel. This Arabic

word means 'the one trusted with fine secrets'. Scholars agree that the Angel Gabriel is called *nāmūs* and that he is the one meant by Waraqah. Al-Harawī said: 'He is given this name because God entrusted him with revelation'. Waraqah describes him as the one who 'was sent down to Moses', and this is how it occurs in both al-Bukhārī's and Muslim's anthologies, but in other versions related elsewhere he is described as the one 'sent down to Jesus'. Both are correct.

Waraqah wished that he was a young man to live through the period of prophethood and the revelation of God's message, so as to give support to the Prophet. 'If I live till that day, I will certainly give you all my support'.

In the fourth hadith we have 'that Jābir ibn 'Abdullāh al-Anṣārī (who was one of the Prophet's companions) used to narrate'. This is something that often occurs in hadith transmission and needs to be explained. The narrator specifies that Jābir was a companion of the Prophet. It is well known that Jābir was one of the best-known companions of the Prophet and was one of six leading narrators of the Prophet's hadiths among all his companions. So, why would he need such an introduction? The answer is that some narrator might have addressed the hadith to people who might not have known that Jābir was a companion of the Prophet and so he explained this to them, and then the transmission maintained this explanation. Yet it may be said that the narrators in this chain of transmission are all leading scholars, so how could it be imagined that any of them could not be aware of Jābir's status as a companion of the Prophet? The answer is that any one of them might have still been young when this explanation was given, but when he was well versed, he reported the hadith as he heard it, which included the explanation. What I have mentioned about Jābir occurs with many other companions of the Prophet, and the answer is the same in each case, but God knows best.

Some mention that the first revelation of the Qur'an was Surah 74, starting with '*You, wrapped in [your] cloak, arise ...*'. This is untrue. The correct view is that the first ever Qur'anic revelation was '*Read in the name of your Lord who created ...*', as clearly stated in the hadith narrated by 'Ā'ishah, which is the first in this chapter. The opening of Surah 74 was revealed after the period during which there was a lull in

revelation, as clearly stated in al-Zuhrī's narration from Abū Salamah from Jābir. There are several points in the hadith supporting this, such as 'God's Messenger said as he spoke about the lull in revelation ... then God revealed: "*You, wrapped in [your] cloak ...*"'. Another indication is that the Prophet said: 'I lifted my head and I saw the angel who came to me at Ḥirā' ...'. A third indication is the statement: 'Then revelation continued at intervals'. Thus we conclude that the first Qur'anic revelation ever was '*Read in the name of your Lord who created*', and that the first to be revealed after the lull was '*You, wrapped in [your] cloak*'. Commentators who claim that the first surah to be revealed was The Opening, or *al-Fāṭihah*, are absolutely wrong, but God knows best.

The Prophet says in the seventh hadith that as he lifted his head the Angel Gabriel 'was there on the throne in mid-air. I was trembling hard'. Throne in this instance means a chair, as mentioned in an earlier version. Linguists say that 'throne' also means a bed or couch. It is also suggested that it means 'a king's couch'. The Queen of Sheba is mentioned in the Qur'an as having 'a magnificent throne'. Gabriel's chair was standing between the sky and the earth. The Prophet trembled, which means that he was perturbed. Therefore, 'they poured water over me' shows that pouring water over a person in a state of perturbation and fear is useful and helps to calm their affliction.

The first revelation after the lull was: '*You, wrapped in [your] cloak, arise and give warning. Glorify your Lord's greatness; clean your garments; stay away from all filth*'. (74: 1-5) Most scholars agree that the Prophet is addressed as wrapped in his cloak, but al-Māwardī quotes 'Ikrimah as saying that it means that he was 'wrapped with prophethood and its tasks'. '*Arise and give warning*' means to warn people who do not believe that they incur God's punishment. '*Glorify your Lord's greatness*' means to believe in Him as free of all that does not become Him. According to some scholars, '*clean your garments*' means to keep them clean from impurity, while others say that it means to keep one's robe short. It is also said that 'garments' here means one's soul, which should be clean and free of sin. '*Stay away from all filth*'; the Arabic word *rujz* rendered here as 'all filth' linguistically means 'torment'. Polytheism and the worship of idols are called *rujz* because they are the direct cause of God's punishment. It is also said that its

usage in this verse refers to polytheism, while other suggestions give its meaning as 'sin' or 'injustice', but God knows best.

Transmission

In the second hadith in this chapter, the chain of transmission includes: 'Ma'mar reported; saying al-Zuhrī said: and 'Urwah reported to me'. There is an interesting point here which we mentioned earlier, and it concerns the use of the word 'and', as in 'and 'Urwah reported to me'. The point is that Ma'mar heard al-Zuhrī reporting several hadiths, and as al-Zuhrī narrated one after the other, he would say 'and 'Urwah reported ...', 'and 'Urwah reported ...'. Therefore, when Ma'mar narrated any of these hadiths other than the first, he would quote al-Zuhrī's exact words, saying 'and 'Urwah reported ...' This is an indication of the extreme care and meticulous accuracy exercised by such reliable narrators of hadith, but God knows best.



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- i. Related by al-Bukhārī, 4953.
 - i. Waraqah was not, in fact, the Prophet's uncle. Khadījah's reference to Muhammad as his nephew was in accordance with the standards of politeness which prevailed in Arabia at the time.
 - i. Related by al-Bukhārī in a longer version, 6982 and 4956.
 - ii. Related by al-Bukhārī, 3, and in a shorter version 4955.
 - i. Related by al-Bukhārī, 3, 4922, 4923, 4925, 4953, 3238 and 6214; al-Tirmidhī, 3325.
 - i. A *mursal* is a hadith with a discontinued chain of transmission. What is meant by a *mursal* by a companion of the Prophet is that the Prophet is not expressly quoted. His companion just relates the hadith without attributing it to the Prophet. However, scholars are in agreement that he or she would have heard it either from the Prophet or from another companion who heard it directly from him.

CHAPTER 74

THE PROPHET'S NIGHT JOURNEY TO HEAVEN AND THE PRAYER OBLIGATION

[284–259]. (Dār al-Salām 0309) Shaybān ibn Farrūkh narrated: Hammād ibn Salamah narrated; Thābit al-Bunāni narrated; from Anas ibn Mālik; that God's Messenger (peace be upon him) said: 'I was brought al-Burāq (a white, long quadruped animal that is bigger than a donkey and smaller than a mule. He put his foot at the furthest point to his side). I rode it until I reached Jerusalem where I tied it to the ring to which prophets tied their [mounts]. I then went into the mosque and prayed two *rak'ahs* and came out. Gabriel (peace be upon him) brought me a jug of wine and a jug of milk, but I chose the milk. Gabriel said: "You have chosen sound nature (*fiṭrah*)". Then we were taken up to Heaven, and Gabriel sought permission to enter. He was asked: Who are you? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes, he has been sent for. [The gate] was opened for us, and there was Adam, who welcomed me and said a good prayer for me. Then we were lifted to the second Heaven, and Gabriel sought permission to enter. He was asked: Who are you? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes, he has been sent for. [The gate] was opened for us and there were the two cousins, Jesus, son of Mary, and John, son of Zachariah, peace be upon both of them. They welcomed me and said a good prayer for me. Then I was lifted to the third Heaven, and Gabriel sought permission to enter. He was asked: Who are you? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes, he has been sent for. [The gate] was opened for us, and there was Joseph (peace be upon him), who has been given half of all beauty.

He welcomed me and said a good prayer for me. Then we were lifted to the fourth Heaven, and Gabriel sought permission to enter. He was asked: Who are you? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes, he has been sent for. [The gate] was opened for us, and there was Idrīs who welcomed me and said a good prayer for me. God, the Mighty and Exalted, says: *"We raised him to a lofty station"*. (19: 57) Then we were lifted to the fifth Heaven, and Gabriel sought permission to enter. He was asked: Who are you? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes, he has been sent for. [The gate] was opened for us, and there was Aaron (peace be upon him) who welcomed me and said a good prayer for me. Then we were lifted to the sixth Heaven, and Gabriel sought permission to enter. He was asked: Who are you? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes, he has been sent for. [The gate] was opened for us, and there was Moses (peace be upon him) who welcomed me and said a good prayer for me. Then we were lifted to the seventh heaven, and Gabriel sought permission to enter. He was asked: Who are you? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes, he has been sent for. [The gate] was opened for us, and there was Abraham (peace be upon him), with his back to the much-visited House (*al-Bayt al-Ma'mūr*): seventy thousand angels enter it every day and they do not return. He then took me to the lote tree of the farthest limit: its leaves are like elephants' ears and its fruit is the size of a huge jar. When the lote tree was shrouded by God's will with whatever shrouded it, it changed. None of God's creation can describe its beauty. God revealed to me what He revealed, and he decreed the obligation of fifty prayers every day and night. I went down to Moses and he asked me: "What obligation has your Lord assigned to your community?" I said: Fifty prayers. He said: "Go back to your Lord and appeal to Him to reduce it. Your community will not be able to attend to that. I have had experience with the Children of Israel". I went back to my Lord and said: My Lord, make it lighter for my community. He reduced it by five. I went back to Moses and said: God has reduced it by five. He said: "Your

community will not be able to attend to that. Go back to your Lord and appeal to Him to reduce it". I continued to go between my Lord, the Blessed and Exalted, and Moses (peace be upon him) until He said: "Muhammad, they are five prayers every day and night: every prayer is multiplied by ten and they make up fifty prayers. Whoever intends to do a good deed but does not do it, it will be credited to him as a good deed. If he does it, it is recorded as ten deeds. And whoever intends to do an evil deed but does not do it, it is not recorded against him. If he commits it, it is recorded as one evil deed". I went down until I reached Moses (peace be upon him) and told him. He said: "Go back to your Lord and appeal to Him to reduce it". I said: "I have gone back to my Lord until I am too shy of Him".'

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتُ الْبُنَّانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتَيْتُ بِالْبَرَقِ، وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ يَصْعُقُ حَافِرُهُ عِنْدَ مُنْتَهَى طَرَفِهِ. قَالَ: فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمُقَدَّسِ. قَالَ: فَرَبَطْتُهُ بِالْحُلُقَةِ الَّتِي يَرْبِطُ بِهَا الْأَنْبِيَاءُ. قَالَ: ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رُكْعَتَيْنِ، ثُمَّ خَرَجْتُ. فَجَاءَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَاخْتَرْتُ اللَّبَنَ. فَقَالَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - اخْتَرْتَ الْفِطْرَةَ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ، فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا. فَإِذَا أَنَا بِأَدَمَ، فَرَحَّبَ بِي، وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ، فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِإِبْنِ الْحَالَةِ: عِيسَى ابْنِ مَرْيَمَ وَيَحْيَى بْنُ زَكَرِيَّا، عَلَيْهِمَا السَّلَامُ، فَرَحَّبَا وَدَعَوَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ جِبْرِيلُ. فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ - عَلَيْهِ السَّلَامُ، إِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسَيْنِ. فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ - عَلَيْهِ السَّلَامُ. قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قَالَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا. فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. قَالَ اللَّهُ عَزَّ وَجَلَّ: «وَرَفَعْنَاهُ مَكَانًا عَلِيًّا». ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ، فَاسْتَفْتَحَ جِبْرِيلُ. قِيلَ: مَنْ هَذَا؟ قَالَ جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِهَارُونَ - عَلَيْهِ السَّلَامُ. فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ

فَاسْتَفْتَحَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِمُوسَى - عَلَيْهِ السَّلَامُ - فَرَحَّبَ وَدَعَا لِي بِخَيْرٍ. ثُمَّ عَرَجَ بِنَا إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ. وَإِذَا هُوَ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ. ثُمَّ ذَهَبَ بِي إِلَى السُّدْرَةِ الْمُنْتَهَى، وَإِذَا وَرَفُهَا كَأَذَانِ الْفَيْلَةِ، وَإِذَا تَمَرُّهَا كَالْقِلَالِ. قَالَ: فَلَمَّا عَشِيهَا مِنْ أَمْرِ اللَّهِ مَا عَشِيَّ تَغَيَّرْتُ، فَمَا أَحَدٌ مِنْ خَلْقِ اللَّهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا. فَأَوْحَى اللَّهُ إِلَيَّ مَا أَوْحَى، فَفَرَضَ عَلَيَّ حَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَتَرَلْتُ إِلَى مُوسَى - عَلَيْهِ السَّلَامُ - فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ؟ قُلْتُ: حَمْسِينَ صَلَاةً. قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، فَإِنِّي قَدْ بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ. قَالَ: فَرَجَعْتُ إِلَى رَبِّي، فَقُلْتُ: يَا رَبِّ خَفِّفْ عَلَيَّ أُمَّتِي. فَحَطَّ عَنِّي حَمْسًا، فَرَجَعْتُ إِلَى مُوسَى فَقُلْتُ حَطَّ عَنِّي حَمْسًا. قَالَ: إِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ. قَالَ: فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي تَبَارَكَ وَتَعَالَى وَيَبْنَ مُوسَى - عَلَيْهِ السَّلَامُ - حَتَّى قَالَ يَا مُحَمَّدُ إِنَّهُمْ حَمْسُ صَلَوَاتٍ كُلُّ يَوْمٍ وَلَيْلَةٍ، لِكُلِّ صَلَاةٍ عَشْرٌ، فَذَلِكَ حَمْسُونَ صَلَاةً. وَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةٌ، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا. وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ شَيْئًا، فَإِنْ عَمِلَهَا كُتِبَتْ سَيِّئَةٌ وَاحِدَةٌ. قَالَ: فَتَرَلْتُ حَتَّى انْتَهَيْتُ إِلَى مُوسَى - عَلَيْهِ السَّلَامُ - فَأَخْبَرْتُهُ. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَقُلْتُ قَدْ رَجَعْتُ إِلَى «رَبِّي حَتَّى اسْتَحْيَيْتُ مِنْهُ».

[285-260]. (Dār al-Salām 0310) ‘Abdullāh ibn Hāshim al-‘Abdī narrated to me: Bahz ibn Asad narrated; Sulaymān ibn al-Mughīrah narrated; Thābit narrated; from Anas ibn Mālīk: ‘God’s Messenger (peace be upon him) said: “[They] came to me and took me to Zamzam. My chest was opened and washed with the water of Zamzam. I was then brought down”.’

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ الْعَبْدِيُّ، حَدَّثَنَا بِهِ بْنُ أَسَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُتِيتُ، فَأَنْطَلَقُوا بِي إِلَى زَمْزَمَ، فَشَرَحَ عَنْ صَدْرِي، ثُمَّ غَسَلَ «بِأَيِّ زَمْزَمَ، ثُمَّ أَنْزَلْتُ».

[286-261]. (Dār al-Salām 0311) Shaybān ibn Farrūkh narrated: Hammād ibn Salamah narrated; Thābit al-Bunānī narrated; from

Anas ibn Mālīk that ‘Gabriel came to God’s Messenger as he was playing with other children. He took him and laid him on the ground and opened his chest, took out his heart and removed a clot from it. He said: “This is Satan’s share in you”. He then closed it and put it back in its place. The other children ran to his mother (meaning his wet nurse) and said that Muhammad was killed. As they received him he was red in colour’.ⁱ

Anas said: ‘I used to see in his chest the marks of that needle’.

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرِيلُ - عَلَيْهِ السَّلَامُ - وَهُوَ يَلْعَبُ مَعَ الْغُلَّامِ، فَأَخَذَهُ فَصَرَعَهُ، فَشَقَّ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عِلْقَةً فَقَالَ: هَذَا حِطُّ الشَّيْطَانِ مِنْكَ. ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءٍ رَمَزَمَ، ثُمَّ لَأَمَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ. وَجَاءَ الْغُلَّامُ يَسْعَوْنَ إِلَى أُمِّهِ - يَعْنِي ظَنَرَهُ - فَقَالُوا إِنَّ مُحَمَّدًا قَدْ قُتِلَ. فَاسْتَقْبَلُوهُ وَهُوَ مُتَتَّقِعُ اللَّوْنِ. قَالَ أَنَسٌ: وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمِخِيطِ فِي صَدْرِهِ.

[287–262]. (Dār al-Salām 0312) Hārūn ibn Sa‘īd al-Aylī nar-rated:ⁱ Ibn Wahb narrated; Sulaymān, who is Ibn Bilāl, reported to me; Sharīk ibn ‘Abdullāh ibn Abī Namir narrated to me; I heard Anas ibn Mālīk reporting to us about the night when God’s Messenger was taken on his Night Journey from the Ka‘bah mosque: three men came to him before he received revelation, as he was sleeping in the Sacred Mosque. He told the hadith and its story in similar terms to the narration of Thābit al-Bunānī, but putting certain things ahead of others and placing other things later; making additions and omissions.⁵⁸

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي سُلَيْمَانُ، - وَهُوَ ابْنُ بِلَالٍ - قَالَ حَدَّثَنِي شَرِيكَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُنَا عَنْ لَيْلَةِ أُسْرِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَسْجِدِ الْكَعْبَةِ: أَنَّهُ جَاءَهُ ثَلَاثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ. وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ ثَابِتِ الْبُنَانِيِّ، وَقَدَّمَ فِيهِ شَيْئًا وَآخَرَ، وَزَادَ وَنَقَصَ.

Text Explanation

58. This is a very long chapter and I will, God willing, explain its meaning according to the arrangement of its hadiths. *Qādī* 'Iyād wrote excellent notes on the Prophet's Night Journey. He said:

Different views have been expressed about the Prophet's Night Journey. Some said that it was all a dream. The truth that most people, and the majority of scholars of the early generations, as well as the general view of later scholars of *Fiqh*, Hadith and theology is that he was taken, body and soul, on this night journey. Anyone who checks and peruses the relevant reports will see that they clearly point to this. They must be taken according to their apparent meaning, unless there is clear evidence pointing to an inner meaning. Moreover, there is no reason to suppose that the apparent meaning is unrealistic or requires a figurative explanation. Furthermore, the narration by Sharīk,ⁱ included in this Book of Faith, mentions some far-fetched points which scholars have discounted. Muslim alerts to these, saying of Sharīk that he put certain things ahead of others and placed other things later; making additions and omissions. Moreover, in his narration Sharīk mentions that the Night Journey took place before the Prophet received revelations. This is certainly wrong and none accepts it. The earliest date given to the Prophet's Night Journey is that it was fifteen months after the start of his message. Al-Ḥarbī said that it was on 27 Rabī' II, one year before the Prophet's migration. Al-Zuhrī said that it was five years after prophethood, while Ibn Ishāq said that it took place after Islam had spread in Makkah and to the various tribes. The likeliest possibilities are those mentioned by al-Zuhrī and Ibn Ishāq. There is no disagreement among scholars that Khadījah prayed with the Prophet after prayer was made obligatory to him. There is also no disagreement that she passed away some time before the Prophet's migration, perhaps three or five years prior. Furthermore, scholars are unanimous that prayer was made obligatory during the Night Journey. How can all this be before he started to receive revelations? The phrase 'when he was asleep', which occurs in Sharīk's narration, and the mention that he was 'half asleep and half awake', which occurs in

another narration, may be cited as evidence that the Night Journey was all a dream. But there is no clear evidence to support this, because either condition might have been true at the moment the angel came to him. There is nothing in the hadith that suggests that he was asleep throughout.

What *Qāḍī* 'Iyāḍ has said about Sharīk's narration, particularly that leading scholars have questioned and objected to it, is echoed by others. Al-Bukhārī enters this narration by Sharīk from Anas in the 'Book of God's Oneness' in his *Ṣaḥīḥ* anthology, giving a long version. In his book *al-Jam' Bayn al-Ṣaḥīḥayn*, Imam 'Abd al-Ḥaqq al-Ishbīlī mentions this version and says: 'This hadith, narrated by Sharīk ibn Abī Namir from Anas, inserts an unknown addition with strange words. The hadith of the Prophet's Night Journey has been reported by a number of meticulous reporters and highly renowned scholars, such as Ibn Shihāb, Thābit al-Bunānī and Qatādah; meaning from Anas, but none of them mentions what Sharīk has. Sharīk is not known for his accurate memory among scholars of Hadith'. He adds: 'The hadiths mentioned before this one are the ones that scholars rely on'.

The Prophet said that he was brought 'al-Burāq', and linguists say that this was the name of the quadruped animal the Prophet rode on his Night Journey. In his book *Mukhtaṣar al-'Ayn*, al-Zubaydī joins Ismā'īl al-Taymī, author of *al-Taḥrīr*, in saying that it was the animal prophets used to ride. This claim that all prophets used it needs to be based on an authentic text. Ibn Durayd said that the name al-Burāq is derived from al-Barq, which means 'lightning', due to its speed. Other suggestions say that it is given this name because of its purity and glitter, or because it was white. *Qāḍī* 'Iyāḍ said that 'it might have been given this name because it had two colours. A sheep is described as *barqā'*, an adjective derived from the same root, if its white wool is interspersed with black spots. It is described in the hadith as white, but it might have been of the type of a *barqā'* sheep, which is considered as white, but God knows best'.

The Prophet was taken to Jerusalem, whose name in Arabic is Bayt al-Maqdis or Bayt al-Muqaddas, but the first is better known. Bayt means home, and the other word is derived from a root that means cleansing or purification. So the name means the home of cleansing from sin, or the home that has been cleansed from idols.

The Prophet tied his mount to the ring of the gate, which is characteristic of the Prophet that he took precautions. This does not detract from the fact that he relied on God for safety and protection. The Prophet said: 'Gabriel brought me a jug of wine and a jug of milk, but I chose the milk. Gabriel said: "You have chosen sound nature".' This is reported here in summary, because it suggests that when he was brought the two jugs, he was told to choose one, as related in other hadiths in this chapter, narrated by Abū Hurayrah. The Prophet was thus inspired to choose the milk jug. Gabriel told him that he had chosen 'sound nature'. Scholars suggest that 'sound nature' in this context means Islam and the right way. It thus means that he chose the distinctive mark of Islam and good conduct. Milk is such a mark because it is wholesome, pure, pleasant and leaves no adverse consequences. Wine, on the other hand, is the mother of all evil and causes various types of unpleasant consequences at the time of its drinking and later.

The hadith then mentions the ascension to heaven and Gabriel's seeking entry. This shows the right manners of first seeking permission and then identifying oneself by name when asked. One should not answer the question, 'Who is it?' by saying: 'I' or 'me', but should mention one's name. Another hadith shows that it is wrong not to mention one's name. The gatekeeper asks whether the Prophet had been sent for. The question may be read as meaning 'Has he received his message?' but this would not be unknown to the gatekeeper after so many years from the start of the Islamic message. In his commentary on al-Bukhārī's *Ṣaḥīḥ*, al-Khaṭṭābī mentions only the one possibility, 'has he been sent for?' This is endorsed by a number of scholars. However, *Qāḍī 'Iyāḍ* mentions disagreement between scholars and that some maintain that the question was concerned with the Prophet's receiving God's message. He adds: 'This shows that the heavens have real gates and keepers appointed to guard them. It also makes clear that permission to enter must be sought'.

In the first Heaven, the Prophet met Adam and in the second the two cousins: Jesus and John. In these and the cases of the other prophets (peace be upon them all) they welcomed the Prophet and prayed for him. This implies the recommendation to welcome good people with a cheerful face and kind words, even though they are better than the person welcoming them. It also implies that it is

permissible to praise a person in his presence, if it is not feared that he will become proud. When the Prophet saw Abraham, the latter was seated with his back to the much-visited House. This makes it clear that it is permissible to support one's back against the Ka'bah.

The Prophet was then taken 'to the lote tree of the farthest limit'. This tree is described as being 'of the farthest limit' because it is the ultimate point to which angels' knowledge reaches. Indeed, no one went beyond it except Prophet Muhammad (peace be upon him). It is reported that Ibn Mas'ūd mentioned that it is given this name because whatever comes from above or underneath of God's orders reaches there. The Prophet describes its fruit as so big that they are the size of a huge jar.

The Prophet mentions that he went back to his Lord. This means that he went back to the place where he addressed God and received His commandments. He went back to the same place and appealed to Him again. That this was repeated several times is clear.

The third hadith mentions an event when the Prophet was less than five years of age. Needless to say, the experience left him scared, and this is why he was red in colour after it. Anas comments that he used to see the marks left by the needle on the Prophet's chest. This makes it clear that it is permissible for a man to look at another man's chest, or indeed at the parts of his body above the waistline and below the knees, provided that there is no sexual desire. It is not permissible to look at anyone with sexual desire excepting one's lawful spouse.

Transmission

The chain of transmission of this hadith includes 'Shaybān ibn Farrūkh, Ḥammād ibn Salamah, Thābit al-Bunānī and Anas ibn Mālīk'. All these reporters belonged to Basrah.

It is written in the manuscript at the end of this hadith: 'Shaykh Abū Ahmad said: Abū al-ʿAbbās al-Māsarjāsī narrated; Shaybān ibn Farrūkh narrated; Ḥammād ibn Salamah narrated: this hadith'. Abū Ahmad who is mentioned here is al-Julūdī, who narrated Muslim's *Ṣaḥīḥ* from Ibn Sufyān from Muslim. This means that this hadith reaches him with a chain of transmission that is shorter by one reporter. At first, he narrated it from Ibn Sufyān, from Muslim, from

Shaybān ibn Farrūkh, and he then narrated it from al-Māsarjasī, from Shaybān. Al-Masarjasī's name is Ahmad ibn Muhammad ibn al-Ḥusayn al-Naysābūrī.

This note starting with 'Shaykh Abū Aḥmad' is written in some copies as a footnote, while in others it is written in the book itself. Both are acceptable. Those who wrote it as a footnote, which is the obvious choice, do so because it is not part of what Muslim said or part of his book. As such, it need not be there and it is more useful to leave it in a footnote. Those who wrote it in the book do so because the book is taken from 'Abd al-Ghāfir al-Fārisī, who learnt it from his teacher, al-Julūdī. As this note is al-Julūdī's own words, 'Abd al-Ghāfir is right to include it in the book as part of what he learnt from al-Julūdī, and there is no possibility of confusing it as part of what Muslim wrote, but God knows best.

Text Explanation

59. The hadith mentions that the gold bowl was full of faith and wisdom and that it was all poured into the Prophet's chest. The question here is that faith and wisdom are abstract: how then, can they be placed in a bowl or poured out when such actions apply to physical objects, not to what is abstract. The answer, but God knows best, is that what was in the bowl is something that increases faith and wisdom and ensures their perfection. This thing is referred to as faith and wisdom because it is the cause of their acquisition. This is a fine figurative expression.

The hadith mentions that the Prophet saw Adam with souls to his right and left. *Qāḍī* 'Iyāḍ said: 'The Prophet saw Adam and the souls of his offspring, with those who will be in Heaven and those who will be in Hell. It is reported that the souls of unbelievers are in *Sijjīn*, in the seventh earth, and it is also suggested that they are under the seventh earth, or in a prison. Furthermore, the souls of believers are in Heaven enjoying its comforts. It is probable that at certain times these souls are shown to Adam, and it so occurred that they were being shown to Adam at the time the Prophet passed by him. It is also probable that these souls are in Heaven and Hell for certain periods but not all the time. This is consistent with the Qur'anic verse

that refers to Pharaoh's people: *'Before the Fire they are brought, morning and evening'*. (40: 43) It is also consistent with the Prophet's hadith that says that a believer is shown his residence in Heaven and is told: *'This is your place in Heaven awaiting the time when God will take you there'*. Another possibility is that Heaven was to Adam's right and Hell to his left. Both are indeed wherever God has willed them to be, but God knows best.

The hadith mentions that Adam smiled when he looked to his right and wept when he looked to his left. This is an aspect of parents' care for their children. Parents are delighted when their children do well and they are grieved when their children are in misfortune.

In this version, Abraham is said to be in the sixth heaven, while in the earlier version he is said to be in the seventh. If the Night Journey occurred twice, there is no discrepancy, because he could be in one heaven on the first journey and in the other on the second. One of them would be his normal place of abode and in the other a visitor. If there was only one night journey, perhaps Prophet Muhammad found him in the sixth heaven, then Abraham also ascended to the seventh, but God knows best.

In this hadith, Prophet Idrīs says to Prophet Muhammad: *'Welcome to the good prophet and the good brother'*. *Qāḍī 'Iyāḍ* said: *'This is contrary to what historians and genealogists say, as they claim that Idrīs was one of Prophet Muhammad's ancestors, and that he was Noah's great-grandfather. Abraham and Adam said to the Prophet as he passed by them, "welcome to the good son", as they were his ancestors. Idrīs said to him the same as Moses, Aaron, Joseph, Jesus and John, who were not his ancestors: "welcome to the good brother". However, other reports suggest that Idrīs was as Elijah, or Ilyās. As such, he was not Noah's ancestor, but one of Abraham's offspring. This means that he was a messenger of God, and that Noah was the first messenger, as mentioned in the hadith that speaks of the Prophet's intercession on the Day of Judgement'*. This is what *Qāḍī 'Iyāḍ* said, but there is nothing in this hadith that precludes that Idrīs might have been an ancestor of Prophet Muhammad (peace be upon him). The fact that he said to him, *'welcome to the good brother'*, might be a matter of friendliness.

Since all prophets are brothers, his being an ancestor does not prevent his also being a brother, but God knows best.

In this hadith, 'Ibn 'Abbās and Abū Ḥabbah al-Anṣārī used to say: 'God's Messenger (peace be upon him) said: "Then I was taken up until I ascended to a level where I could hear the sound of [writing] pens".' Abū Ḥabbah's name and appellation is stated differently by different scholars, but Abū Ḥabbah is agreed by most. Other suggestions give him the appellations of Abū Ḥayyah or Abū Jannah, while his name is said to be 'Āmir, or Mālik, or Thābit. However, all agree that he took part in the Battle of Badr and was a martyr in the Battle of Uḥud.

The Prophet said that he ascended to a place where he could hear pens writing. This refers to what angels write of God's orders and revelations, and what they copy out of the 'Imperishable Tablet', or whatever God wills to be written and kept of His will and commands. *Qāḍī 'Iyāḍ* said:

This statement by the Prophet provides evidence supporting the Sunni view that revelation and destinies are written down in God's records in the Imperishable Tablet, and whatever else He wills to be written by pens which He knows and which are mentioned in God's Book and authentic hadiths. Whatever is mentioned of this should be taken at its face value. As to its shape, form and kind, these are known only to God and whoever of His angels and messengers He informs. Only a person with suspect faith and impaired judgement tries to give this some interpretation that is at variance with its apparent meaning. This is stated in Islamic revelations and human minds accept it. God, the Exalted, does what He wills and perfects it in His absolute wisdom. He reveals what He wills to whomever He wills of His angels or other creation. Otherwise, He is in no need of writing down or remembrance.

Prophet Muhammad's high status and superiority to all other prophets (peace be upon them all), as well as his ascension to wherever he reached of God's universe, show his great merit and status. Al-Bazzār mentions a report narrated by 'Alī about the Prophet's Night Journey. In this report he mentions that Gabriel travelled on al-Burāq until he reached the screen. He then said, 'An angel came out from behind the

screen. Gabriel said [to the Prophet]: By Him who sent you with the message of the truth, I have never seen this angel since I was born, yet I am the nearest in place'. In another hadith: 'Gabriel left me and I could no longer hear the sounds'.

The Prophet mentions that God ordained that the Muslim community must observe fifty obligatory prayers every day, and that Moses advised him to seek reductions. At first he says that they were reduced by half then reduced to five and God said: 'They are five and they are fifty'. This is not contradictory with the earlier narration in which the Prophet mentions that the reduction was by five prayers at a time. It is clear that the reduction by half was over several appeals. *Qāḍī* 'Iyāḍ said: 'The word *shaṭr*, which the Prophet uses here, signifies a portion, rather than half'. What he said is acceptable, but unnecessary, because this hadith gives a summarized report, without mentioning the number of appeals for reduction, but God knows best. Scholars cite this hadith as evidence confirming the possibility of abrogating a duty before it has been in force, but God knows best.

The Prophet said that he proceeded with Gabriel 'until we reached the lote tree of the farthest end'. This is how it is worded in most copies, but in some it is 'until he reached the lote tree'. Both versions are correct. The Prophet then mentions that when he entered Heaven, he saw domes of pearl. The hadith confirms the view of Sunni scholars whereby Heaven and Hell are created, but God knows best.

[288–263]. (Dār al-Salām 0313) Harmalah ibn YaHyā al-Tujībī narrated to me:ⁱ Ibn Whab reported; Yūnus reported to me; from Ibn Shihāb; from Anas ibn Mālik who said: Abū Dharr narrated that God's Messenger (peace be upon him) said: **'The roof of my home in Makkah was opened and Gabriel came down and opened my chest. He then washed it with Zamzam water. He then brought a gold bowl filled with wisdom and faith and poured it into my chest, then he closed it. He then took me by the hand and we ascended to Heaven. When we reached the nearest Heaven, Gabriel (peace be upon him) said to the gatekeeper of the nearest Heaven: Open. He asked: Who is this? He said: Gabriel. He asked: Anyone**

with you? He said: Muhammad is with me. He asked: Has he been sent for? Gabriel said: Yes. He opened. When we were on the first Heaven, there we saw a man with souls to his right and souls to his left. When he looked to his right he smiled and when he looked to his left he wept. He said: "Welcome to the good prophet and the good son". I said: Gabriel, who is this? He said: This is Adam, and the souls to his right and left are the souls of his offspring. Those on the right are the people of Heaven and those to his left are the people of Hell. Therefore, when he looks to his right he smiles and when he looks to his left he weeps. Then Gabriel ascended with me to the second Heaven and he said to its gatekeeper: Open. The gatekeeper said to him the same as the gatekeeper of the nearest Heaven, then he opened'.

Anas ibn Mālīk said: The Prophet said that he met in these Heavens Adam, Idrīs, Jesus, Moses and Abraham, peace be on them all, but did not confirm their respective places, except that he saw Adam (peace be upon him) in the nearest Heaven and Abraham in the sixth Heaven. He said: 'When Gabriel and God's Messenger (peace be upon him) passed by Idrīs (peace be upon him) and he said: "Welcome to the good prophet and the good brother"'. He then passed. I asked: Who is this? He said: This is Idrīs. Then I passed by Moses (peace be upon him) and he said: "Welcome to the good prophet and the good brother"'. I asked: Who is this? He said: This is Moses. Then I passed by Jesus and he said: "Welcome to the good prophet and the good brother"'. I asked: Who is this? He said: This is Jesus, son of Mary. Then I passed by Abraham (peace be upon him) and he said: "Welcome to the good prophet and the good son". I asked: Who is this? He said: This is Abraham'.

وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِيَّيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَرَجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَتَزَلَّ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ مِنْ مَاءٍ زَمْزَمَ. ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُتَلَيٍّ حِكْمَةً وَإِبَانًا، فَأَفْرَغَهَا فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ. فَلَمَّا جِئْنَا السَّمَاءَ الدُّنْيَا قَالَ: جِبْرِيلُ - عَلَيْهِ السَّلَامُ - لِحَازِنِ السَّمَاءِ الدُّنْيَا: افْتَحْ. قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جِبْرِيلُ. قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَأَرْسِلْ إِلَيْهِ؟ قَالَ: نَعَمْ، فَفَتَحَ. قَالَ: فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوَدَةٌ

وَعَنْ يَسَارِهِ أَسْوَدَةٌ. قَالَ: فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى. قَالَ: فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالْإِبْنِ الصَّالِحِ. قَالَ: قُلْتُ: يَا جَبْرِيلُ مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ - عَلَيْهِ السَّلَامُ - وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ. فَإِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى. قَالَ: ثُمَّ عَرَجَ بِي جَبْرِيلُ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ، فَقَالَ لِحَازِنِهَا: افْتَحْ. قَالَ: «فَقَالَ لَهُ حَازِنُهَا مِثْلَ مَا قَالَ حَازِنُ السَّمَاءِ الدُّنْيَا، فَفَتَحَ».

فَقَالَ أَنَسُ بْنُ مَالِكٍ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ وَإِدْرِيسَ وَعِيسَى وَمُوسَى وَإِبْرَاهِيمَ، عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ. وَلَمْ يُنَبِّتْ كَيْفَ مَنَازِلَهُمْ، غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ قَدْ وَجَدَ آدَمَ، عَلَيْهِ السَّلَامُ، فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ. قَالَ: «فَلَمَّا مَرَّ جَبْرِيلُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِدْرِيسَ - عَلَيْهِ السَّلَامُ - قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. - قَالَ - ثُمَّ مَرَّ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا إِدْرِيسُ. قَالَ: ثُمَّ مَرَرْتُ بِمُوسَى، عَلَيْهِ السَّلَامُ، فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. قَالَ: قُلْتُ مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى. قَالَ: ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. قُلْتُ: مَنْ هَذَا؟ قَالَ: عِيسَى ابْنُ مَرْيَمَ. قَالَ: ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ. قَالَ: قُلْتُ مَنْ هَذَا؟ قَالَ هَذَا: إِبْرَاهِيمُ».

[289-000]. (Dār al-Salām 0) Ibn Shihāb said: Ibn Hazm reported to me that Ibn ‘Abbās and Abū Habbah al-Anṣārī used to say: ‘God’s Messenger (peace be upon him) said: “Then I was taken up until I ascended to a level where I could hear the sound of [writing] pens”.’

Ibn Hazm and Anas ibn Mālik said: ‘God’s Messenger (peace be upon him) said: “God ordained for my community fifty prayers, and I came back with it, until I passed by Moses. He (peace be upon him) said: ‘What has your Lord ordained for your community?’ I said: He has ordained fifty prayers for them. Moses (peace be upon him) said to me: ‘Appeal to your Lord, because your community will not be able to do that’. I appealed to my Lord and he reduced it by half. I went back to Moses (peace be upon him) and told him. He said: ‘Appeal to your Lord for your community will not be able to do that’. I appealed to my Lord and He said: ‘They are five and they are fifty. My word will not be altered’. I went back to Moses and he said: ‘Appeal to your Lord’. I said: ‘I feel too shy to ask my Lord’. Then Gabriel proceeded with me until

we reached the lote tree of the farthest limit. It was shrouded with colours that I do not know. I was then admitted into heaven and there I saw domes of pearl and its dust was of musk".⁵⁹

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الْأَنْصَارِيِّ كَانَا يَقُولَانِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ثُمَّ عَرَجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيْفَ الْأَقْلَامِ». قَالَ ابْنُ حَزْمٍ وَأَنْسُ بْنُ مَالِكٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَفَرَضَ اللَّهُ عَلَى أُمَّتِي حَمْسِينَ صَلَاةً». قَالَ: فَرَجَعْتُ بِذَلِكَ حَتَّى أَمَرَ بِمُوسَى، فَقَالَ مُوسَى عَلَيْهِ السَّلَامُ: مَاذَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قَالَ: قُلْتُ فَرَضَ عَلَيْهِمْ حَمْسِينَ صَلَاةً. قَالَ لِي مُوسَى عَلَيْهِ السَّلَامُ فَرَجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ. قَالَ: فَرَجَعْتُ رَبِّي، فَوَضَعَ سَطْرَهَا. قَالَ: فَرَجَعْتُ إِلَى مُوسَى، عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ. قَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ. قَالَ: فَرَجَعْتُ رَبِّي، فَقَالَ: هِيَ حَمْسٌ وَهِيَ حَمْسُونَ. لَا يُبْدَلُ الْقَوْلُ لَدَيَّ. قَالَ: فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: رَاجِعْ رَبَّكَ. فَقُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي. قَالَ: ثُمَّ انْطَلَقَ بِي جِبْرِيلُ حَتَّى نَأْتِيَ سِدْرَةَ الْمُنْتَهَى، فَعَشِيَهَا أَلْوَانٌ لَا أَذْرِي مَا هِيَ. قَالَ: ثُمَّ أَذْخَلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَابِدُ اللَّوْلُؤِ، وَإِذَا تَرَاهَا الْمِسْكُ

[290–264]. (Dār al-Salām 0314) Muhammad ibn al-Muthannā narrated:ⁱ Ibn Abī ‘Adī narrated; from Sa‘īd; from Qatādah; from Anas ibn Mālik; (perhaps he said) from Mālik ibn Sa‘Sa‘ah (a man from his people): “The Prophet (peace be upon him) said: “As I was lying near the Ka‘bah, half asleep and half awake, I heard a voice saying: ‘One of the three between the two men’. I was approached then taken, and a gold bowl was brought to me containing Zamzam water. My chest was opened down to such-and-such. (Qatādah said: I said to my companions: what does he mean. He said: to the end of his abdomen.) My heart was taken out and washed with Zamzam water, then it was put back in place, then filled with faith and wisdom. A quadruped white animal was brought forth; it was called al-Burāq and it was bigger than a donkey and smaller than a mule. It put its foot at the furthest point to his side. I was mounted on it and we went forth until we reached the nearest Heaven. Gabriel sought entry, and he was asked: Who is this? He said: Gabriel. He was asked: Who is with you? He said: Muhammad. He was asked: Has he been sent for? He said: Yes. [The gatekeeper] opened for us and said: Welcome to him; blessed is his coming. We passed by Adam ...”. He continued

the narration of the story. He mentioned that he met in the second Heaven Jesus and John (peace be upon both of them), in the third Joseph, in the fourth Idrīs, in the fifth Hārūn (peace be on them all). [The Prophet] said: "Then we moved on until we reached the sixth Heaven. I passed by Moses (peace be upon him) and I greeted him. He said: Welcome to the good brother and the good prophet. When I left him, he wept. He was asked what made him weep. He said: My Lord, this is a young man whom You made Your Messenger after me, but more from his community will be in Heaven than from my community. Then we proceeded until we reached the seventh Heaven and I met Abraham". He said in the narration: 'The Prophet mentioned that four rivers spring from its depth: two external rivers and two internal ones. "I said: Gabriel, what are these rivers? He said: The two internal ones are two rivers in Heaven and the external ones are the Nile and the Euphrates. Then I was shown the 'much-visited House'. I said: Gabriel, what is this? He said: This is the much-visited House. Every day seventy thousand angels enter it. When they leave it, they do not go back to it. That is the last they have to do. I was then brought two jugs: one full of wine and the other milk. I was offered these and I chose milk. I was told: You have chosen rightly. God has willed right to be upheld through you. Your community will stick to sound nature. Then I was given a duty of fifty prayers every day ...". He then reported the story of the prayer to the end of the hadith'.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، - لَعَلَّهُ قَالَ - عَنْ مَالِكِ بْنِ صَعْصَعَةَ، - رَجُلٍ مِنْ قَوْمِهِ - قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ، إِذْ سَمِعْتُ قَائِلًا يَقُولُ: أَحَدُ الثَّلَاثَةِ بَيْنَ الرَّجُلَيْنِ. فَأْتَيْتُ فَأَنْطَلِقُ بِي. فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مِنْ مَاءٍ زَمْزَمَ، فَشَرَحَ صَدْرِي إِلَى كَذَا وَكَذَا». قَالَ قَتَادَةُ: فَقُلْتُ لِلَّذِي مَعِيَ: مَا يَعْني؟ قَالَ: إِلَى أَسْفَلِ بَطْنِهِ. «فَأَسْتُخْرِجُ قَلْبِي، فَغَسِلَ بِمَاءِ زَمْزَمَ، ثُمَّ أُعِيدَ مَكَانَهُ، ثُمَّ حُشِيَ إِبْرَانًا وَحِكْمَةً. ثُمَّ أُتِيَ بِدَائِيَةِ أَيْضَ، يُقَالُ لَهُ الْبُرْأَقُ، فَوْقَ الْحِمَارِ وَدُونَ الْبُعْلِ، يَقَعُ خَطْوُهُ عِنْدَ أَفْصَى طَرَفِهِ. فَحُمِلَتْ عَلَيْهِ، ثُمَّ انْطَلَقْنَا حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا. فَاسْتَفْتَحَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ. قَالَ: فَفَتَحَ لَنَا وَقَالَ: مَرْحَبًا بِهِ، وَلِنَعْمَ الْمَجِيءُ جَاءَ. قَالَ: فَأَتَيْنَا عَلَى آدَمَ، عَلَيْهِ السَّلَامُ. وَسَأَلَ الْحَدِيثَ بِقِصَّتِهِ. وَذَكَرَ أَنَّهُ لَقِيَ فِي السَّمَاءِ الثَّانِيَةِ عِيسَى وَجَحْيَى، عَلَيْهِمَا السَّلَامُ،

وَفِي الثَّالِثَةِ يُوسُفَ، وَفِي الرَّابِعَةِ إِدْرِيسَ، وَفِي الْخَامِسَةِ هَارُونَ، صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّمَ. قَالَ: «ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَأَتَيْتُ عَلَى مُوسَى، عَلَيْهِ السَّلَامُ، فَسَلَّمْتُ عَلَيْهِ. فَقَالَ مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. فَلَمَّا جَاوَزْتُهُ بَكَى. فَتَوَدَّيَ: مَا يُبْكِيكَ؟ قَالَ: رَبِّ هَذَا غُلَامٌ بَعَثْتُهُ بَعْدِي، يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرَ مِمَّا يَدْخُلُ مِنْ أُمَّتِي. قَالَ: ثُمَّ انْطَلَقْنَا حَتَّى انْتَهَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ، فَأَتَيْتُ عَلَى إِبْرَاهِيمَ». وَقَالَ فِي الْحَدِيثِ: وَحَدَّثَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَأَى أَرْبَعَةَ أَنْهَارٍ، يَخْرُجُ مِنْ أَصْلَهَا نَهْرَانِ ظَاهِرَانِ، وَنَهْرَانِ بَاطِنَانِ. «فَقُلْتُ: يَا جَبْرِيلُ مَا هَذِهِ الْأَنْهَارُ؟ قَالَ: أَمَّا النَّهْرَانِ الْبَاطِنَانِ، فَنَهْرَانِ فِي الْجَنَّةِ. وَأَمَّا الظَّاهِرَانِ، فَالنَّيْلُ وَالْفُرَاتُ. ثُمَّ رَفَعَ لِي الْبَيْتَ الْمَعْمُورَ. فَقُلْتُ: يَا جَبْرِيلُ مَا هَذَا؟ قَالَ: هَذَا الْبَيْتُ الْمَعْمُورُ، يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ: إِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ، آخِرُ مَا عَلَيْهِمْ. ثُمَّ أُتِيَ بِإِنَاءَيْنِ أَحَدُهُمَا حَمْرٌ وَالْآخَرُ لَبَنٌ، فَعَرِضَا عَلَيَّ، فَاخْتَرْتُ اللَّبَنَ. فَقِيلَ: أَصَبْتَ، أَصَابَ اللَّهُ بِكَ أُمْنَكَ عَلَى الْفِطْرَةِ. ثُمَّ فَرِضْتُ عَلَى كُلِّ يَوْمٍ حَمْسُونَ صَلَاةً». ثُمَّ ذَكَرَ قِصَّتَهَا إِلَى آخِرِ الْحَدِيثِ

[291–265]. (Dār al-Salām 0315) Muhammad ibn al-Muthannā narrated to me: Mu‘ādh ibn Hishām narrated; my father narrated to me; from Qatādah; Anas ibn Mālik narrated; from Mālik ibn Sa‘ṣa‘ah: ‘God’s Messenger said ... He narrated a similar hadith but added: “I was brought a gold bowl full of wisdom and faith. An incision was made from the neck to the lower abdomen, and washed with Zamzam water, then filled with wisdom and faith”.’

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مَالِكٍ، عَنْ بَنِي صَعْصَعَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ: «فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ، مُمْتَلِئٍ «حِكْمَةً وَإِيمَانًا، فَشَقَّ مِنَ النَّحْرِ إِلَى مَرَاقِ الْبُطْنِ، فَغَسَلَ بِمَاءِ زَمْزَمَ، ثُمَّ مَلَأَ حِكْمَةً وَإِيمَانًا

[292–266]. (Dār al-Salām 0316) Muhammad ibn al-Muthannā and Ibn Bashshār narrated to me:ⁱ Ibn al-Muthannā said: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; from Qatādah: I heard Abū al-‘Āliyah say: Your Prophet’s cousin (meaning Ibn ‘Abbās) narrated to me: ‘God’s Messenger mentioned when he was taken on his Night Journey that “Moses is a tall man, as if he was one of the people of Shanū‘ah”. He also said: “Jesus is well built and of medium height”. He also mentioned Mālik, Hell’s keeper and the false Messiah’.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ، بَشَارٍ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَعْنِي ابْنَ عَبَّاسٍ - قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُسْرِيَ بِهِ، فَقَالَ: «مُوسَى آدَمُ طَوَّالٌ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ». وَقَالَ: «عِيسَى جَعْدٌ مَرْبُوعٌ». وَذَكَرَ مَالِكًا خَازِنَ جَهَنَّمَ وَذَكَرَ الدَّجَالَ.

[293–267]. (Dār al-Salām 0317) ‘Abd ibn Humayd narrated: Yūnus ibn Muhammad reported; Shaybān ibn ‘Abd al-RaHmān narrated; from Qatādah; from Abū al-‘Āliyah: Your Prophet’s cousin (Ibn ‘Abbās) narrated: ‘God’s Messenger (peace be upon him) said: “On the night I was taken on my Night Journey I passed by Moses, son of ‘Imrān (peace be upon him): a tall and well-built man, looking like the people of Shanū’ah. I also saw Jesus, son of Mary, a man of medium height, with red to white complexion, and straight hair”. He was shown Mālik, Hell’s keeper and the false Messiah, as well as other signs God showed him. Do not be in doubt of meeting him’. He said: Qatādah interpreted it that the Prophet actually met Moses (peace be upon him).⁶⁰

وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، أَخْبَرَنَا يُونُسُ بْنُ مُحَمَّدٍ، حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى بْنِ عِمْرَانَ، عَلَيْهِ السَّلَامُ، رَجُلٌ آدَمُ طَوَّالٌ جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ. وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبِطَ الرَّأْسِ». وَأُرِي مَالِكًا خَازِنَ النَّارِ وَالدَّجَالَ. فِي آيَاتٍ أَرَاهَنَّ اللَّهُ إِيَّاهُ، فَلَا تَكُنْ فِي مَرِيَّةٍ مِنْ لِقَائِهِ. قَالَ: كَانَ قَتَادَةُ يُفَسِّرُهَا أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ لَقِيَ مُوسَى عَلَيْهِ السَّلَامُ.

Text Explanation

60. The Prophet (peace be upon him) mentions in this hadith that he met Moses and then he says: ‘When I left him, he wept. He was asked what made him weep. He said: My Lord, this is a young man whom You made Your Messenger after me, but more from his community will be in Heaven than from my community’. This means—but God knows best—that Moses grieved for the fact that the

believers among his community were small in number, despite its being a large community. He wept grieving for them and wishing that he had a large following, like our Prophet (peace be upon him). To entertain a wish to have good fortune like other people is perfectly acceptable, and Moses wished that his community could have had a similar number of believers as the Muslim community. It does not mean that he wished Muslims to be his followers and that Prophet Muhammad did not have such following. The gist of the matter is that he wept in grief for his people and that he had missed out on the great reward he would have had if they had responded favourably to his message. When a person advocates something good and people respond to him and act on it, he earns a similar reward to theirs, as confirmed in authentic hadiths. Needless to say, missing out on something so precious invites tears and sorrow, but God knows best.

‘The Prophet mentioned that four rivers spring from its depth: two external rivers and two internal ones. I said: Gabriel, what are these rivers? He said: The two internal ones are two rivers in Heaven and the external ones are the Nile and the Euphrates’. Springing ‘from its depth’ refers to the lote tree, and this is clearly confirmed in al-Bukhārī’s *Ṣaḥīḥ* and other Hadith anthologies. Muqātil said that the two internal rivers are al-Salsabīl and al-Kawthar. Qāḍī ‘Iyāḍ said: ‘This hadith tells us that the roots of the lote tree are on earth, because the Nile and the Euphrates spring from its depth’. I say that this is not necessarily correct. What the statement means is that these rivers spring from its depth, then run wherever God wills them to run until they gush forth out of the earth and run on its surface. This is possible and is not denied by logic or religion. Since this is the apparent meaning of the hadith, we accept it as it is, but God knows best.

Answering the Prophet’s question, Gabriel said: ‘This is the much-visited House. Every day seventy thousand angels enter it. When they leave it, they do not go back to it. That is the last they have to do’. Ibn Qaraqūl, the author of *Maṭāli‘ al-Anwār* said: ‘This is the best evidence confirming the great number of angels (peace be upon them all), but God knows best’.

The Prophet says: ‘I was then brought two jugs: one full of wine and the other milk. I was offered these and I chose milk. I was told: You have chosen rightly. God has willed right to be upheld through

you. Your community will stick to sound nature'. We have already explained this as it is reported in the first hadith in this chapter, but we should add that the phraseology of the Arabic equivalent of 'you have chosen rightly' connotes that his choice is consistent with sound and uncorrupted human nature. The Prophet is told, 'Your community will stick to sound nature', meaning that they will follow his guidance. As you have chosen what suits uncorrupted human nature, they will also follow it, but God knows best.

The Prophet describes prophets Moses and Jesus, stating: 'Moses is a tall man, as if he was one of the people of Shanū'ah. Jesus is well built and of medium height'. Shanū'ahⁱ is a well known Arabian tribe, and the Prophet's description of Jesus is *ja'd, marbū'*. Linguists say that the second word means 'neither too tall, nor too short'. The first word basically means 'curly hair', but Jesus is described in several hadiths as having straight hair. Scholars say that in this instance, *ja'd* does not refer to hair, but to the body, indicating that he was well built. In the next hadith the Prophet uses the same word, *ja'd*, in his description of Moses. Imam Ismā'il al-Taymī, the author of *al-Taḥrīr*, said: 'It admits two possibilities: one is the same meaning as we have mentioned in Jesus' case, which is being well-built; and the other is curly hair. However, the first is more correct, as an authentic hadith narrated by Abū Hurayrah mentions that Moses had straight hair'. In fact, both meanings may be applicable to Moses, but if we take the second meaning, which is curly hair, it would mean that he did not have very curly hair, but rather in between curly and straight.

The last hadith mentions: 'He was shown Mālik, Hell's keeper and the false Messiah, as well as other signs God showed him. Do not be in doubt of meeting him'. This means that the Prophet was shown Mālik, which is confirmed by al-Bukhārī's version which quotes the Prophet as saying, 'I saw Mālik'. The last sentence, 'do not be in doubt of meeting him', is interpreted by Qatādah as confirming that the Prophet met Moses. This sentence quotes the Qur'anic verse that says: 'We certainly gave the Book to Moses, so be not in doubt about meeting him'. Yet quoting the Qur'anic verse is perhaps a citation by some narrators. Qatādah's interpretation is endorsed by Mujāhid, al-Kalbī and al-Suddī. According to their view, the Prophet is told not to be in doubt about having met Moses. Many other

scholars interpret the verse as meaning ‘do not be in doubt that Moses received the Book’. This is the view of Ibn ‘Abbās, Muqātil, al-Zajjāj and others, but God knows best.

Transmission

The chain of transmission of hadith No. 290 includes: ‘Muhammad ibn al-Muthannā, from Ibn Abī ‘Adī, from Sa‘īd; from Qatādah, from Anas ibn Mālīk, (perhaps he said) from Mālīk ibn Ṣa‘ṣa‘ah’. Abū ‘Alī al-Ghassānī said: ‘This is how the hadith is stated in the narrations of Ibn Māhān and Abū al-‘Abbās al-Rāzī from Abū Ahmad al-Julūdī. It includes the phrase “perhaps he said”. Other reports from Abū Ahmad mention: “from Qatādah, from Anas ibn Mālīk, from Mālīk ibn Ṣa‘ṣa‘ah”, without expressing any doubt’. Abū al-Ḥasan al-Dāraquṭnī said: ‘Only Qatādah narrates the hadith from Anas ibn Mālīk from Mālīk ibn Ṣa‘ṣa‘ah, but God knows best’.

Hadith No. 292 includes in its transmission: Muhammad ibn al-Muthannā, Ibn Bashshār, Muhammad ibn Ja‘far, Shu‘bah, Qatādah, Abū al-‘Āliyah and Ibn ‘Abbās. All these narrators belonged to Basrah. Although Shu‘bah was originally from Wāsiṭ, he moved to Basrah and settled there. Even Ibn ‘Abbās lived there for some time. Abū al-‘Āliyah’s name is Rufay‘ ibn Mahrān al-Riyāhī.

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- i. This hadith relates an incident from the Prophet’s childhood. It is entered here because the same thing occurred shortly before the Night Journey. It appears that these two incidents were to prepare the Prophet for what was coming: the first to prepare him for prophethood and the second to ascend to Heaven, but God knows best.
 - i. Related by al-Bukhārī, 3570 and 7517.
 - i. This is the fourth hadith included in this chapter, which is number 287 in the serial order.
 - i. Related by al-Bukhārī, 349, 3342, and in a shorter version 1636; al-Nasā‘ī, 448; Ibn Mājah, 1399.
 - i. Related by al-Bukhārī, 3207, 3887, 3393 and 3430; al-Tirmidhī, 3346; al-Nasā‘ī, 447.
 - i. Related by al-Bukhārī, 3239 and 3396.
 - i. There is some discussion here about the origin of this name and its meaning, but it is all speculation with no reliable conclusion. As the tribe is no longer an independent entity, it is felt that we need not include this in translation.



CHAPTER ⁱ

THE PROPHET'S DESCRIPTION OF EARLIER PROPHETS

[294–268]. (Dār al-Salām 0318) Aḥmad ibn Ḥanbal and Surayj ibn Yūnus narrated.ⁱⁱ Hushaym narrated; Dāwūd ibn Abī Hind reported; from Abū al-‘Āliyah; from Ibn ‘Abbās: ‘God’s Messenger (peace be upon him) passed by al-Azraq Valley and asked: “What valley is this?” People said: “This is al-Azraq Valley”. He said: “I can almost see Moses (peace be upon him) coming down the narrow passage, raising his voice with positive response [i.e. *talbiyah*]”.ⁱⁱⁱ He then reached the Harsha Passage [i.e. *thaniyyah*] and asked: “Which passage is this?” They said: “Harsha Passage”. He said: “I can almost see Jonah [Yūnus] ibn Matta (peace be upon him) riding a red, well-built camel, wearing a woollen coat, and the rein of his camel is made of fibre. He is saying his *talbiyah*”.’

Ibn Ḥanbal said in his narrative that Hushaym said that the rein was made of fibre.

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَسُرَيْجُ بْنُ يُونُسَ، قَالَا حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هَذَا؟» فَقَالُوا: هَذَا وَادِي الْأَزْرَقِ. قَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى، عَلَيْهِ السَّلَامُ، هَابِطًا مِنَ الثَّنِيَّةِ، وَلَهُ جَوَارُ إِلَى اللَّهِ بِالتَّلْبِيَةِ». ثُمَّ أَتَى عَلَى ثَنِيَّةٍ هَرَشَى، فَقَالَ: «أَيُّ ثَنِيَّةٍ هَذِهِ؟» قَالُوا: ثَنِيَّةُ هَرَشَى. قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى، عَلَيْهِ السَّلَامُ، عَلَى نَاقَةٍ حُمْرَاءَ جَعْدَةٍ، عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ، وَهُوَ يُكَلِّبِي. قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ: قَالَ هُشَيْمٌ: يَعْني لِيَفًا.

[295–269]. (Dār al-Salām 0319) Muhammad ibn al-Muthannā narrated to me: Ibn Abī ‘Adī narrated; from Dāwūd; from Abū al-‘Āliyah; from Ibn ‘Abbās: ‘We marched with God’s Messenger (peace be upon him) between Makkah and Madinah and we passed through a valley. The Prophet asked: “What valley is this?”

People said: "This is al-Azraq Valley". He said: "I can almost see Moses (peace be upon him) (he mentioned some description of his colour and hair, things Dūwūd did not remember), with his fingers in his ears, raising his voice with positive response [i.e. *talbiyah*], and passing through this valley". We continued our march until we reached a narrow passage [i.e. *thaniyyah*] and [the Prophet] asked: "Which passage is this?" They said: "Harsha or Lafit". He said: "I can almost see Jonah riding a red camel, wearing a woollen coat, and the rein of his camel is made of fibre, passing through this valley and saying his *talbiyah*".'

وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ دَاوُدَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَمَرَرْنَا بِوَادٍ، فَقَالَ: «أَيُّ وَادٍ هَذَا؟» فَقَالُوا: وَادِي الْأَزْرَقِ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى، عَلَيْهِ السَّلَامُ، فَذَكَرَ مِنْ لَوْنِهِ وَشَعْرِهِ شَيْئًا لَمْ يَحْفَظْهُ دَاوُدُ، وَاضِعًا إصْبَعِيهِ فِي أُذُنَيْهِ، لَهُ جَوْارٌ إِلَى اللَّهِ بِالتَّلْيِيَةِ، مَرًّا بِهَذَا الْوَادِي». قَالَ: «ثُمَّ سَرْنَا حَتَّى أَتَيْنَا عَلَى ثَنِيَّةٍ، فَقَالَ: «أَيُّ ثَنِيَّةٍ هَذِهِ؟» قَالُوا: هَرَشَى أَوْ لِفَتْ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ عَلَى نَاقَةٍ حُمْرَاءَ، عَلَيْهِ جُبَّةٌ صُوفٍ، خِطَامٌ نَاقَتِهِ». «لَيْفٌ خُلْبَةٌ، مَرًّا بِهَذَا الْوَادِي مُلَيًّا

[296–270]. (Dār al-Salām 0320) Muhammad ibn al-Muthannā narrated to me:ⁱ Ibn Abī ‘Adī narrated; from Ibn ‘Awn; from Mujāhid: ‘We were at Ibn ūAbbūs’s and people mentioned the Imposter and that it is written between his eyes that he is an unbeliever. He said: “I did not hear him [meaning the Prophet] say this, but he said: ‘As for Abraham: you only need to look at your friend. As for Moses: he is a dark, well-built man, riding a red camel with a rein made of fibre. I almost see him coming down the valley repeating his *talbiyah*’”.’

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ، فَذَكَرُوا الدَّجَالَ، فَقَالَ: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالِ ذَاكَ، وَلَكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ فَاَنْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَرَجُلٌ أَدَمٌ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرٍ، مَخْطُومٌ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ إِذَا «انْحَدَرَ فِي الْوَادِي يُلَبِّي

[297–271]. (Dār al-Salām 0321) Qutaybah ibn Sa‘īd narrated:ⁱⁱ Layth narrated [H]. Also Muhammad ibn Rumḥ narrated: al-Layth reported; from Abū al-Zubayr; from Jābir: ‘God’s Messenger (peace be upon him) said: “I was shown the prophets. Moses is just an ordinary man, looking like the people of Shanū’ah. I saw Jesus, son of Mary (peace be upon him); the most closely similar to him is ūUrwah ibn Masūd. I saw Abraham, God’s blessings be to him, and the most closely similar to him is your friend (meaning himself), and I saw Gabriel (peace be upon him), and the most closely similar to him is Diūyah”.’ In Ibn Rumū’s narration: ‘Diūyah ibn Khalūfah’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عُرِضَ عَلَى الْأَنْبِيَاءِ، فَإِذَا مُوسَى صَرَبٌ مِنَ الرِّجَالِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ. وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ، عَلَيْهِ السَّلَامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا عُرُوَّةُ بْنُ مَسْعُودٍ. وَرَأَيْتُ إِبْرَاهِيمَ، صَلَوَاتُ اللَّهِ عَلَيْهِ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا صَاحِبَكُمْ - يَعْنِي نَفْسَهُ. وَرَأَيْتُ جَبْرِيْلَ، عَلَيْهِ السَّلَامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا دَحِيَّةً». وَفِي رِوَايَةِ ابْنِ رُمَحٍ «دَحِيَّةُ بْنُ خَلِيفَةَ

[298–272]. (Dār al-Salām 0322) Muhammad ibn Rāfi‘ and ‘Abd ibn Humayd narrated to me (with similar wording):ⁱ ‘Abd al-Razzāq (Ibn Rāfi‘ said ‘narrated’ and ‘Abd said ‘reported’); Ma‘mar reported; from al-Zuhri who said: Sa‘īd ibn al-Musayyib reported to me; from Abū Hurayrah; from the Prophet (peace be upon him): ‘When I was taken on my Night Journey I met Moses (peace be upon him) (and the Prophet described him): he is a man who is (I thought he said) tall and slender of build, with tidy hair, looking like the people of Shanū’ah. I met Jesus (and the Prophet described him): he is of middle height, red in colour, as though he has just had a bath. I saw Abraham, God’s blessings be upon him, and of all his offspring, I bear the closest similarity to him. I was brought two jugs: one contained milk and the other wine. I was told: take any one you wish. I took the milk jug and drank it. He said: “You have been guided to sound nature”, or “you have hit upon sound nature. Had you chosen the wine, your community would have gone astray”.’⁶¹

وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَ ابْنُ زَافِعٍ حَدَّثَنَا وَقَالَ عَبْدُ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى، عَلَيْهِ السَّلَامُ». . فَتَعَنَّتُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. «فَإِذَا رَجُلٌ» - حَسِبْتُهُ قَالَ: «مُضْطَرِبُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ». قَالَ: «وَلَقِيتُ عِيسَى»، فَتَعَنَّتُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَإِذَا رُبْعَةُ أَحْمَرٍ كَأَنَّمَا خَرَجَ مِنْ دِيَّاسٍ». - يَعْنِي حَمَامًا. قَالَ: «وَرَأَيْتُ إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ. وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ. قَالَ: فَأُتِيتُ بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ، وَفِي الْآخَرِ حَمْرٌ، فَقِيلَ لِي: خُذْ أَيَّهَاشِ شِئْتَ. فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ. فَقَالَ: هَدَيْتَ الْفِطْرَةَ. أَوْ أَصَبْتَ الْفِطْرَةَ. أَمَا إِنَّكَ لَوْ أَخَذْتَ الْحَمْرَ غَوَتْ أُمَّتُكَ

Text Explanation

61. As regards the Prophet's mention of Moses and other prophets travelling to perform the pilgrimage, *Qāḍī 'Iyāḍ* said:

Most reports suggest that he saw this on the night when he was taken on his journey. This is clearly stated in the narration by Abū al-‘Āliyah from Ibn ‘Abbās, and in Ibn al-Musayyib’s narration from Abū Hurayrah, but the latter does not include the *talbiyah*. If it is asked: how can they perform the pilgrimage or say the *talbiyah* when they are dead and belong to what is after this life; then, that is a stage when no action is required of anyone? Scholars and myself have suggested several answers: 1) They are like martyrs; indeed, they are better than martyrs. Martyrs are alive with their Lord. Hence, it is not strange if they offer the pilgrimage and pray as mentioned in another hadith, or if they do whatever other actions please God. Although they have died, they are still in this life, which is the stage when people are required to do their duties. When this life is over, the second life starts and that is the stage when people are recompensed for their deeds. 2) Man’s action in the life to come is the glorification of God and supplication to Him, as God says: ‘*There they will call out: Limitless are You in Your glory, God; and their greeting will be, “Peace!”*’ (10: 3) This might have been a vision he saw in his sleep on a different night or at some time during the night of his journey. In Ibn ‘Umar’s

narration, the Prophet is quoted: 'As I was asleep I saw myself doing the *ṭawāf* at the Ka'bah ...'. He continued the hadith telling of Jesus' story. 4) He might have been shown how they were during their own lifetimes and how they lived, offered the pilgrimage, did the *talbiyah*. He said: 'I can almost see Moses ... I can almost see Jesus ... I can almost see Yūnus ...'. 5) He might have been told of what was revealed to him of their respective situations and what they did, although he did not see them with his own eyes.

The Prophet passed by the narrow Harsha Passage. Harsha is a mountain on the way from Syria and Madinah to Makkah, in the area of al-Juḥfah. The Prophet describes Jonah's she-camel as well-built, reddish in colour and with a rein made of fibre, while Jonah was wearing a woollen coat. In the next hadith the Prophet mentions that as Moses raised his voice with *talbiyah*, he put his fingers in his ears. This indicates a recommendation to do the same when one raises one's voice to say the call to prayer, i.e. the *adhān*, and similar matters. This recommendation is based on the view of those scholars who say that the laws of earlier religions are applicable to us if Islam says nothing on them, but God knows best.

In hadith No. 296, reported by Mujāhid, his narration states that 'people mentioned the false Messiah and that it is written between his eyes that he is an unbeliever'. In response, Ibn 'Abbās said: 'I did not hear him [meaning the Prophet] say this, but he said: "As for Abraham: you only need to look at your friend ..."'. This means that someone among the group visiting Ibn 'Abbās mentioned what is written between the false Messiah's eyes. Ibn 'Abbās states that he did not hear the Prophet say that.

In hadith No. 297, the Prophet describes Moses as 'an ordinary person', using a word that connotes that a person is neither fat nor thin. In the last hadith the Prophet says: 'I met Jesus (and the Prophet described him): he is of middle height, red in colour, as though he has just had a bath'. Literally translated, this would be 'red in colour, as though he has just come out of *dīmās*' (meaning a bath). It is the narrator that gives the word *dimās* this meaning, but linguists say that it means an enclosed, warm, small room or area. Al-Jawharī speaks about this hadith saying that it means that his face was so fresh and bright as if he had just come out of a small, warm room. In

fact, he is described as though his head was dripping with water. In order to combine these connotations we translated the phrase as though he has just taken a bath.



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- i. This chapter does not bear a number in *al-Muʿjam al-Mufahras* or in *Tuhfat al-Ashrāf*, but it is entered in the manuscript.
 - ii. Related by Ibn Mājah, 2891.
 - iii. *Talbiyah* refers to the phrases pilgrims repeat as they perform their rituals, starting from the point when they enter into consecration until they arrive in Mina and do the first stoning. These phrases take different forms, but the one the Prophet used and is most used by pilgrims is *Labbayk allāhumma labbayk. Labbayk lā sharīka laka labbayik. Inna-lḥamda wal-niʿmata laka wal-mulk. Lā sharīka lak.* It means: I respond to you my Lord, I respond to you. You have no partners and I respond to you. All praise, bounties and dominion belong to You. You have no partners.
 - i. Related by al-Bukhārī, 1555, 3355 and 5913.
 - ii. Related by al-Tirmidhī, 3649.
 - i. Related by al-Bukhārī, 3394, 3437 and 5576; al-Tirmidhī, 3130.

CHAPTER 75

THE PROPHET DESCRIBES THE MESSIAH, SON OF MARY AND THE FALSE MESSIAH

[299–273]. (Dār al-Salām 0323) Yaḥyā ibn Yaḥyā narrated, saying:ⁱ I read out to Mālik; from Nāfi‘; from ‘Abdullāh ibn ‘Umar: ‘God’s Messenger (peace be upon him) said: “I was at the Kaūbah one night and I saw a man with a dark complexion, as handsome as any man can be, with beautiful hair down to his ears, as pretty as hair can be, and it was dripping with water. He was leaning on two men (or on two men’s shoulders), performing the *ṭawāf* [i.e. the ritual walk around the Kaūbah]. I asked who this man was. I was told: He is the Messiah, son of Mary. I then saw a man with very curly hair with severe impairment in his right eye and his eye like a protruding grape. I asked who that was. I was told: He is the false Messiah”.’

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَرَانِي لَيْلَةً عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ رَجُلًا آدَمَ كَأَحْسَنِ مَا أَنْتَ رَأَيْتُ مِنْ أَدَمِ الرِّجَالِ، لَهُ لَمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْتُ مِنَ اللَّمَمِ، قَدْ رَجَلَهَا فِيهِ تَقَطَّرُ مَاءٌ، مُتَكِنًا عَلَى رَجُلَيْنِ، أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ. فَسَأَلْتُ مَنْ هَذَا؟ فَقِيلَ: هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ. ثُمَّ إِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطَطٍ، أَعْوَرِ الْعَيْنِ الْيُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ. فَسَأَلْتُ مَنْ هَذَا؟ فَقِيلَ: هَذَا الْمَسِيحُ الدَّجَالُ.

[300–274]. (Dār al-Salām 0324) Muhammad ibn Ishāq al-Musayyabī narrated:ⁱ Anas (meaning Ibn ‘Iyād) narrated; from Mūsā (meaning Ibn ‘Uqbah); from Nāfi‘: ‘Abdullāh ibn ‘Umar said: ‘As he was with people one day, God’s Messenger (peace be upon him) mentioned the false Messiah and said: “God, the Blessed, the Exalted, is not one-eyed. The false Messiah is one-eyed [and his impairment is in his] right eye, which is like a protruding grape”. And God’s

Messenger (peace be upon him) said: "I saw one night in a dream as I was at the Kaūbah a man with dark complexion, as handsome as any man can be, with his hair reaching down almost to his shoulders, and his hair tidy while his head was dripping with water. He placed his hands on two men's shoulders, and he was in between them performing the *ṭawāf* around the House [i.e. the Kaūbah]. I asked who this man was. I was told: He is the Messiah, son of Mary. I saw behind him a man with very curly hair and with one eye, [his impairment is] in his right eye. He was the nearest I saw looking like Ibn Qaūan. He placed his hands on two men's shoulders and was performing the *ṭawāf*. I asked who that was. I was told: He is the false Messiah".'

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ، حَدَّثَنَا أَنَسٌ - يَعْنِي ابْنَ عِيَّاضٍ - عَنْ مُوسَى - وَهُوَ ابْنُ عُقْبَةَ - عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَيْنَ ظَهْرَانِي النَّاسِ الْمَسِيحَ الدَّجَالَ، فَقَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيْسَ بِأَعْوَرَ، إِلَّا إِنْ الْمَسِيحَ الدَّجَالَ أَعْوَرَ عَيْنَ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ». قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرَانِي اللَّيْلَةَ فِي الْمَنَامِ عِنْدَ الْكُعْبَةِ، فَإِذَا رَجُلٌ آدَمٌ، كَأَحْسَنِ مَا تَرَى مِنْ أَذَمِ الرِّجَالِ، تَضْرِبُ لِمَتِهِ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ الشَّعْرُ يَقْطُرُ رَأْسُهُ مَاءً. وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ بَيْنَهُمَا يَطُوفُ بِالْبَيْتِ، فَقُلْتُ مَنْ هَذَا؟ فَقَالُوا الْمَسِيحُ ابْنُ مَرْيَمَ. وَرَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا قَطَطًا، أَعْوَرَ عَيْنَ الْيُمْنَى، كَأَشْبَهَ مَنْ رَأَيْتُ مِنَ النَّاسِ بِابْنِ قَطَنِ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ. فَقُلْتُ «مَنْ هَذَا؟ قَالُوا هَذَا الْمَسِيحُ الدَّجَالَ».

[301-275]. (Dār al-Salām 0325) Ibn Numayr narrated: my father narrated; Hanḏalah narrated; from Sālim; from Ibn ‘Umar: ‘God’s Messenger (peace be upon him) said: “I saw at the Kaūbah a man with dark complexion and straight hair, placing his hands on two men, with his head pouring (or dripping). I asked who that was. I was told: Jesus, son of Mary; or the Messiah, son of Mary (We do not know which one he said). I saw behind him a man of red colour, with curly hair, one-eyed with the impairment in his right eye. He was the nearest I saw to Ibn Qaūan. I asked who that was. I was told: the false Messiah”.’

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا حَنْظَلَةُ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رَأَيْتُ عِنْدَ الْكَعْبَةِ رَجُلًا آدَمَ سَبَطَ الرَّأْسِ، وَاضِعًا يَدَيْهِ عَلَى رَجُلَيْنِ، يَسْكُبُ رَأْسُهُ - أَوْ يَقْطُرُ رَأْسُهُ - فَسَأَلْتُ مَنْ هَذَا؟ فَقَالُوا: عِيسَى ابْنُ مَرْيَمَ، أَوِ الْمَسِيحُ ابْنُ مَرْيَمَ. - لَا تَذَرِي أَى ذَلِكَ قَالَ. وَرَأَيْتُ وَرَاءَهُ رَجُلًا أَحْمَرَ، جَعَدَ الرَّأْسِ، أَعْوَرَ الْعَيْنِ الْيُمْنَى، أَشْبَهُ مَنْ رَأَيْتُ بِهِ ابْنُ قَطَنِ. فَسَأَلْتُ مَنْ هَذَا؟ فَقَالُوا: الْمَسِيحُ الدَّجَالُ».

[302-276]. (Dār al-Salām 0326) Qutaybah ibn Sa'īd narrated:ⁱ Layth narrated; from Jābir; from al-Zuhrī; from Abū Salamah ibn 'Abd al-Rahmān; from Jābir ibn 'Abdullāh: **'God's Messenger (peace be upon him) said: "When the Quraysh accused me of lying, I stood at al-ūjir. God showed me Jerusalem and I told them about its distinctive features as I looked at it".'**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا كَذَّبْتَنِي قُرَيْشٌ قُمْتُ فِي الْحَجَرِ، فَجَلَا اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفَفْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[303-277]. (Dār al-Salām 0327) Harmalah ibn Yahyā narrated to me: Ibn Wahb narrated saying: Yūnus ibn Yazīd reported to me; from Ibn Shihāb; from Sālim ibn 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb; from his father who said: **'I heard God's Messenger (peace be upon him) say: "As I was asleep I saw myself performing the ṭawāf at the Kaūbah. I saw there a man of dark complexion and straight hair, in between two men, with water dripping (or pouring) off his head. I asked who that was. I was told: 'This is Mary's son'. I turned around and I saw a man of red complexion, a big man with curly hair and one-eye. His eye was like a protruding grape. I asked who that was. I was told: 'the false one'. The closest man looking like him was Ibn Qaūan".'**

حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتَنِي أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبَطَ الشَّعْرَ بَيْنَ رَجُلَيْنِ يَنْطِفُ رَأْسُهُ مَاءً - أَوْ يَهْرَأُقُ رَأْسُهُ مَاءً - قُلْتُ: مَنْ هَذَا؟

قَالُوا: هَذَا ابْنُ مَرْيَمَ. ثُمَّ ذَهَبَتْ أَلْتَفَتْ، فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ «طَافِيَةٌ. قُلْتُ مَنْ هَذَا؟ قَالُوا: الدَّجَالُ. أَقْرَبُ النَّاسِ بِهِ شَبَهَا ابْنُ قُطَيْنٍ

[304–278]. (Dār al-Salām 0328) Zuhayr ibn Ḥarb narrated: Ḥujayn ibn al-Muthannā narrated; ‘Abd al-‘Azīz (meaning Ibn Salamah) narrated; from ‘Abdullāh ibn al-Faḍl; from Abū Salamah ibn ‘Abd al-Raḥmān; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “I was at al-ūijr and the Quraysh were asking me about my Night Journey. They asked me about certain things in Jerusalem which I did not retain. I was distressed as never before. However, God lifted it for me so I could see it. Whatever they asked me I answered them. I was with a group of prophets and there was Moses standing up in prayer: he was a well-built man, looking like the people of Shanū’ah. And there was Jesus, son of Mary (peace be upon him), standing up in prayer. The closest person bearing similarity to him is ūUrwah ibn Masūd al-Thaqafū. And there was Abraham (peace be upon him) standing up in prayer. The one who bears the closest similarity to him is your friend (meaning the Prophet himself). It was then time for prayer and I led them in prayer. When I finished the prayer, someone said: ‘Muhammad, here is Mūlik, Hell’s keeper. Greet him.’ I turned towards him and he was the one to start by greeting me”.’⁶²

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْعَزِيزِ، وَهُوَ ابْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَقَدْ رَأَيْتُنِي فِي الْحَجَرِ، وَقُرَيْشٌ تَسْأَلُنِي عَنْ مَسْرَائِي، فَسَأَلْتُنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُثْبِتْهَا. فَكُرِبْتُ كُرْبَةً مَا كُرِبْتُ مِثْلَهُ قَطُّ. قَالَ: فَرَفَعَهُ اللَّهُ لِي أَنْظُرَ إِلَيْهِ. مَا يَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ. وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ، فَإِذَا مُوسَى قَائِمٌ يُصَلِّي، فَإِذَا رَجُلٌ ضَرْبُ جَعْدٍ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ. وَإِذَا عِيسَى ابْنُ مَرْيَمَ، عَلَيْهِ السَّلَامُ، قَائِمٌ يُصَلِّي، أَقْرَبُ النَّاسِ بِهِ شَبَهَا عُرْوَةَ بْنِ مَسْعُودٍ الثَّقَفِيُّ. وَإِذَا إِبْرَاهِيمُ، عَلَيْهِ السَّلَامُ، قَائِمٌ يُصَلِّي. أَشَبَّهُ النَّاسِ بِهِ صَاحِبُكُمْ - يَعْنِي نَفْسَهُ. فَحَانَتْ الصَّلَاةُ، فَأَمْتَمْتُهُمْ. فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ قَالَ قَائِلٌ: يَا مُحَمَّدُ هَذَا مَالِكُ صَاحِبِ النَّارِ، فَسَلِّمْ عَلَيْهِ. فَالْتَفَتْتُ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ

Text Explanation

62. There is some confusion arising from the difference in the description of Prophet Jesus in these hadiths. The last hadith in the previous chapter mentions that he is of reddish colour, while in this chapter he is described more than once as being of dark complexion. Al-Bukhārī mentions that Ibn ‘Umar denied the report describing Jesus’ complexion as reddish. He even swore that the Prophet did not say this, which means that there was some confusion by the narrator. It is possible then to assume that the narrator meant a dark rather than red complexion,ⁱ and that he was describing a colour close to dark or close to red, but God knows best.

Jesus’ description refers to his hair as being down to his ears. In fact, the Arabic term normally refers to hair reaching just below the ear, but not as far down as the shoulders. The hadith mentions that it was tidy and the Arabic description connotes that it was combed with the use of water. According to the hadith, his hair ‘was dripping’. *Qāḍī* ‘Iyāḍ said: ‘This may be taken literally, which means that he had just combed it’. This is also the view of *Qāḍī* al-Bājī. However, *Qāḍī* ‘Iyāḍ also said: ‘To me, the description refers to its being beautiful hair’.

We need to mention here that the Ka‘bah is given this name because it is cubic in shape and the word is derived from the root that means ‘cube’. It is also stated that its name refers to the fact that it is a high building. In reference to Jesus performing the ritual walk around the Ka‘bah, i.e. the *ṭawāf*, *Qāḍī* ‘Iyāḍ said: ‘If Jesus was seen doing so in reality, there is no problem with this because Jesus is alive, not dead. If it was a vision in a dream, as mentioned by Ibn ‘Umar, it is perfectly possible as already mentioned This is how we understand what is mentioned about the false Messiah performing the *ṭawāf*. This must be in a dream, because authentic hadiths confirm that he will never be able to enter Makkah or Madinah. Besides, Mālik’s narration does not mention that the false Messiah did the *ṭawāf*. It may also be said that he would not be able to enter Makkah or Madinah at the time he spreads his evil, but God knows best’.

Jesus is also called al-Masīḥ,ⁱ which is derived from the root m-s-ḥ which means ‘to wipe, rub lightly, etc.’ Al-Mashīḥ is an adjective applicable to Jesus and to the false one and it means an object that has been wiped clean. Scholars have expressed numerous views as to

why Jesus is referred to by this adjective. Abū 'Ubayd and al-Layth said that it is a Hebrew name, pronounced Mashīḥa, but that it changes in the Arabic, just as Moses is pronounced in Arabic Mūsā, while its original Hebrew pronunciation is Mūshā or Mīshā. If we take this view, then al-Masīḥ would be a foreign word that is not derived from an Arabic root. Most scholars, however, say that it is derived from an Arabic root but they differ as to the reason for deriving this name for him. Ibn 'Abbās said: 'Because whenever he wiped someone with an injury or disability, that person was cured'. Others say that Zachariah wiped his body when he was born, or because when he was born his body appeared to be wiped with oil, or he was wiped with blessings, but other views are expressed. As for the false one, he is called al-Masīḥ because this is an adjective describing a one-eyed person and he is one-eyed, but other views are expressed. Qāḍī 'Iyāḍ says that 'both Jesus and the false one have the same name but Jesus is the Masīḥ of right guidance while the other is the Masīḥ of falsehood'.

The false one is described as having 'very curly hair'. Curly hair in Arabic is *ja'd*, and al-Harawī explains that when used with men, this adjective is used in both positive and negative senses. In the negative sense, it means 'short and hesitant' or 'miserly'. In the positive sense, it means 'strongly built' or 'having curly hair'.

The false Messiah is described as one-eyed, but it is stated here that this impairment is in his right eye. In another narration, he is described as having the impairment in his left eye. Muslim mentions both at the end of the book and both are correct. His impaired eye is described as a protruding grape. Qāḍī 'Iyāḍ comments on the description of the eyes of the false Messiah and reconciles the different reports mentioning that his eye is protruding or that it is flat and deep. He concludes that his right eye is flat, receding, and with no protrusion, while his left eye is protruding like a knob on a wall. Thus, both eyes are physically impaired, which explains that he is said to be *a'war* in both eyes. Although this Arabic word primarily refers to a 'one-eyed' person, its basic meaning is 'flawed, impaired', and with his various descriptions the false Messiah is impaired in both eyes. Al-Nawawī comments that this is a fine and highly commendable explanation.

The second hadith begins with the Prophet saying to people: 'God, the Blessed, the Exalted, is not one-eyed. The false Messiah is one-eyed [and his impairment is in his] right eye'. This means that events and negative qualities do not apply to God. The false Messiah is a creation of God with physical defects. Therefore, you must learn this and teach it to others so that no one will be deceived by the false Messiah's lure. That the impairment is in his right eye means that his face shows this impairment on its right side.

The Prophet mentions that God showed him Jerusalem when the unbelievers in Makkah accused him of lying. They asked him about its distinctive features and he was extremely distressed, but when God revealed Jerusalem to him, he told them its details, because he could see the details as he stood close to the Ka'bah.

In the last hadith the Prophet says: 'I was with a group of prophets and there was Moses standing up in prayer ... And there was Jesus, son of Mary (peace be upon him), standing up in prayer ... And there was Abraham (peace be upon him) standing up in prayer ... It was then time for prayer and I led them in prayer'.

Qādī 'Iyād said: 'We have spoken about the Prophet's prayers when we mentioned that both Moses and Jesus (peace be upon them) performed the *ṭawāf*. Prayer here may mean glorifying God and supplication, and both of these are actions done in the life to come. It may be asked how the Prophet could see Moses standing in his grave, then lead the congregation of prophets in prayer at Jerusalem and then find them in their respective places in Heaven? The answer is that the Prophet might have seen Moses in his grave close to the red dune on his way to Jerusalem, before he ascended to Heaven. He then might have found out that Moses went to Heaven ahead of him. It is also possible that he might have seen the prophets (peace be upon them all) and led them in prayer as he saw them there for the first time. They then asked him questions and welcomed him. Or he might have met them all and led them in prayer and saw Moses on his way back, after he had been to the lote tree of the farthest limit, but God knows best.



- i. Related by al-Bukhārī, 5902 and 6999.
- i. Related by al-Bukhārī, 3439 and 3440; Muslim, 7289.
- i. Related by al-Bukhārī, 4710 and 3886; al-Tirmidhī, 3133.
- i. In fact, at the time of the Prophet, the Arabs used the word 'red' in a rather loose sense. It meant a light colour. One report mentions 'the man with the red camel'. Camels cannot be red in colour, what was meant is that it was darker than normal. Likewise, when we speak here of Jesus being 'of dark complexion', this is the nearest rendering of the word '*adam*' used in the hadiths. It does not mean anything near black, but somewhere a little more than half way between white and black.
- i. He is referred to in the Qur'an as 'al-Masīḥ ʿĪsā ibn Maryam', which means '*the Messiah, Jesus, son of Mary*'. (3: 45) Needless to say, there is strong similarity between al-Masīḥ and the Messiah.

CHAPTER 76

THE LOTE TREE OF THE FARTHEST LIMIT

[305–279]. (Dār al-Salām 0329) Abū Bakr ibn Abī Shaybah narrated:ⁱ Abū Usāmah narrated; Mālik ibn Mighwal narrated [H]. Also, Ibn Numayr and Zuhayr ibn Ḥarb narrated; both from ‘Abdullāh ibn Numayr and in similar wording. Ibn Numayr said: my father narrated from Mālik ibn Mighwal; from al-Zubayr ibn ‘Adī; from Ṭalḥah; from Murrah; from ‘Abdullāh who said: ‘When God’s Messenger (peace be upon him) was taken on his Night Journey, he was taken to the lote tree of the farthest limit, which is in the sixth heaven. This is the farthest limit reached by anyone and anything that ascends from the earth and it is gathered there; and at it stops what descends from above it and it is gathered there. He said: *“When the lote tree was shrouded with whatever shrouded it”*. (53: 16) He said: That is butterflies made of gold. God’s Messenger (peace be upon him) was given three things: the five daily prayers, the last verses of Surah 2, The Cow, and forgiveness of those of his community who do not associate any partner with God what they may do of the serious sins [that throw people into Hell]’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، ح. وَحَدَّثَنَا ابْنُ نُمَيْرٍ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَالْفَاظُ لَهُمْ مُتَقَارِبَةٌ. قَالَ ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةَ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْتَهَى بِهِ إِلَى سِدْرَةِ الْمُتَنَهَى. وَهِيَ فِي السَّمَاءِ السَّادِسَةِ. إِلَيْهَا يَنْتَهِي مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيُقْبَضُ مِنْهَا. وَإِلَيْهَا يَنْتَهِي مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيُقْبَضُ مِنْهَا. قَالَ اللَّهُ تَعَالَى: «إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى». قَالَ: فَرَأَى مِنْ ذَهَبٍ. قَالَ: فَأَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا: أُعْطِيَ الصَّلَوَاتِ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَغَيْرَ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْمُفْجِحَاتُ

[306–280]. (Dār al-Salām 0330) Abū al-Rabī‘ al-Zahrānī narrat-ed to me:ⁱ ‘Abbād (meaning Ibn al-‘Awwām) narrated; al-Shaybānī mentioned; ‘I asked Zirr ibn ūbaysh about God’s words: *“He was two bow-lengths away, or even closer”*. (53: 9) He said: *“Ibn Masūd reported to me that the Prophet (peace be upon him) saw Gabriel and he had six hundred wings”*.’

وَحَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ، حَدَّثَنَا عَبَّادٌ، وَهُوَ ابْنُ الْعَوَّامِ. حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زُرَّ بْنَ حُبَيْشٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى». قَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ أَنَّ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَأَى جِبْرِيلَ لَهُ سِتْمِائَةِ جَنَاحٍ.

[307–281]. (Dār al-Salām 0331) Abū Bakr ibn Abī Shaybah nar-rated: Ḥafṣ ibn Ghiyāth narrated; from al-Shaybānī; from Zirr; from ‘Abdullāh who said: *“[Muhammad’s] heart did not belie what he saw”*. (53: 11) He saw Gabriel (peace be upon him) having six hundred wings’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الشَّيْبَانِيِّ، عَنْ زُرَّ، عَنْ عَبْدِ اللَّهِ قَالَ: «مَا كَذَبَ الْفُؤَادُ مَا رَأَى». قَالَ: رَأَى جِبْرِيلَ - عَلَيْهِ السَّلَامُ - لَهُ سِتْمِائَةِ جَنَاحٍ.

[308–282]. (Dār al-Salām 0332) ‘Ubaydillāh ibn Mu‘ādh al-‘Anbarī narrated: my father narrated; Shu‘bah narrated; from Sulaymān al-Shaybānī. He heard Zirr ibn Ḥubaysh reporting from ‘Abdullāh: *“He certainly saw some of the greatest signs of his Lord”*. (53: 18) He saw Gabriel in his own form, having six hundred wings’.⁶³

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، سَمِعَ زُرَّ بْنَ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: «لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى». قَالَ: رَأَى جِبْرِيلَ فِي صُورَتِهِ لَهُ سِتْمِائَةِ جَنَاحٍ.

Text Explanation

63. The first hadith in this chapter, No. 305, mentions that the Prophet was taken to the lote tree of the farthest limit, which is in the sixth Heaven. This is how it is stated in all original copies, but in earlier hadiths, narrated by Anas, the lote tree is described as being

above the seventh Heaven. *Qāḍī* 'Iyāḍ said: 'That it is in the seventh is more accurate, and it is the view of the majority of scholars. This is further confirmed by the meaning of the descriptive phrase: of the farthest limit'. In my view, the two statements can easily be reconciled if we think that its roots are in the sixth Heaven, but the bulk of the tree is in the seventh. It is already known that it is unimaginably huge. Al-Khalīl said: 'It is a lote tree in the seventh Heaven which overshadows all heavens'. We have already quoted *Qāḍī* 'Iyāḍ, who maintains that the fact that the two external rivers, the Nile and the Euphrates, spring from it means that its roots are in the earth. If this is agreed, it is possible to accept what we have suggested, but God knows best.

The hadith speaks about the forgiveness of major sins, but it only mentions their description as the ones that 'throw people into Hell'. These are the major sins that ruin those who commit them and send them on their faces into hell. The hadith means that a Muslim who dies without associating any partner with God but has committed some of these sins will have them forgiven. What is meant by such forgiveness—but God knows best—is that such a person will not stay permanently in Hell, as the idolaters do. It does not mean that he will not be punished at all. Religious texts and the unanimity of Sunni scholars confirm that some sinners among those who believe in God's oneness will be punished. It is possible that the hadith means especially from the Muslim community. In other words, some of those who commit such major sins will be forgiven. This is clear according to scholars who maintain that the 'of' in the phrase 'those of his community' does not mean all of them, including those who say that it means all of them when it applies to commands and prohibitions, but not when it applies to statements. However, even when we consider that it means 'all of them', we have here other texts and the unanimous view is that its general application is restricted, but God knows best.

Transmission

The chain of transmission of the first hadith in this chapter includes al-Zubayr ibn 'Adī, Ṭalḥah and Murrah. All three were from Kufah and belonged to the Tābi'īn generation. Ṭalḥah is Ibn Maṣrif.

The chain of transmission of the second hadith, No. 306, mentions Abū al-Rabī‘ al-Zahrānī, whose name is Sulaymān ibn Dāwūd. The third hadith, No. 307, features the following chain of transmission: ‘Abū Bakr ibn Abī Shaybah, from Ḥafṣ ibn Ghiyāth, from al-Shaybānī; from Zirr; from ‘Abdullāh’. All these reporters were from Kufah. Al-Shaybānī’s name is Abū Ishāq Sulaymān ibn Fayrūz, but some reports give it as Ibn Khāqān or Ibn ‘Amr, and he belonged to the Tābi‘īn generation. Zirr ibn Ḥubaysh was one of the most senior figures among the Tābi‘īn, and he is said to have lived to over 120 years of age.



i. Related by al-Tirmidhī, 3276; al-Nasā‘ī, 450.

i. Related by al-Bukhārī, 4856, 4857 and 3232; al-Tirmidhī, 3277.

CHAPTER 77

THE MEANING OF ‘INDEED, HE SAW HIM A SECOND TIME’; DID THE PROPHET SEE HIS LORD ON HIS NIGHT JOURNEY?

[309–283]. (Dār al-Salām 0333) Abū Bakr ibn Abī Shaybah narrated: ‘Alī ibn Mushīr narrated; from ‘Abd al-Malik; from ‘Aṭā’; from Abū Hurayrah: *‘Indeed, he saw him a second time’*. (53: 13) He said: ‘He saw Gabriel’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ: «وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى» قَالَ: رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ

[310–284]. (Dār al-Salām 0334) Abū Bakr ibn Abī Shaybah narrated: Ḥafṣ narrated; from ‘Abd al-Malik; from ‘Aṭā’; from Ibn ‘Abbās: ‘He saw with his heart’.ⁱ

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصٌ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَاهُ بِقَلْبِهِ

[311–285]. (Dār al-Salām 0335) Abū Bakr ibn Abī Shaybah and Abū Sa‘īd al-Ashajj narrated; both from Wakī‘. Al-Ashajj said: Wakī‘ narrated; al-A‘mash narrated; from Ziyād ibn al-Ḥuṣayn Abī Jahmah; from Abū al-‘Āliyah; from Ibn ‘Abbās: ‘[Muhammad’s] heart did not belie what he saw Indeed, he saw him a second time’. (53: 11 and 13) He said: ‘He saw him twice, with his heart’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو سَعِيدٍ الْأَشْجِيُّ جَمِيعًا عَنْ وَكَيْعٍ، - قَالَ الْأَشْجِيُّ حَدَّثَنَا وَكَيْعٌ - حَدَّثَنَا الْأَعْمَشُ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ أَبِي جَهْمَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «مَا كَذَبَ الْفُؤَادُ مَا رَأَى». «وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى». قَالَ: رَأَاهُ بِفُؤَادِهِ مَرَّتَيْنِ

[000–286]. (Dār al-Salām 0336) Abū Bakr ibn Abī Shaybah narrated: Ḥafṣ ibn Ghiyāth narrated; from al-A‘mash; Abū Jahmah narrated, with the same chain of transmission.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، حَدَّثَنَا أَبُو جَهْمَةَ، بِهَذَا الْإِسْنَادِ.

[312–287]. (Dār al-Salām 0337) Zuhayr ibn Ḥarb narrated to me:ⁱ Ismā‘īl ibn Ibrāhīm narrated; from Dāwūd; from al-Sha‘bī; from Masrūq, who said: ‘I was reclining at ‘Ā’ishah’s when she said: “Abū ‘Ā’ishah, three things: if anyone asserts any of them, he will have stated a great falsehood against God”. I asked: What are these? She said: “Whoever alleges that Muhammad (peace be upon him) saw his Lord states a great falsehood against God”. I was reclining but [at this point] I sat up and said: Mother of the believers, wait a moment and do not rush me. Does not God say: “He saw him on the clear horizon”. (81: 23) and “Indeed, he saw him a second time”? (53: 13) She said: “I was the first in this [Muslim] community who asked God’s Messenger (peace be upon him) about this and he said to me: ‘That is Gabriel. I saw him in the form God created him only on these two occasions. I saw him descending from the sky to the earth, with his great physical form shielding the sky behind him’.” She then added: “Have you not known that God says: ‘No power of vision can encompass Him, whereas He encompasses all vision’? (6: 103) Do you not know that God says: ‘It is not granted to any human being that God should speak to him except through revelation or from behind a veil, or by sending a messenger to reveal by His command what He wills. He is exalted, wise’?” (42: 51) She added: “Whoever alleges that God’s Messenger (peace be upon him) suppressed any part of God’s Book states a great falsehood against God. God says: ‘Messenger, proclaim what has been revealed to you by your Lord. For, unless you do it fully, you will not have delivered His message’. (5: 67) And whoever alleges that he can tell what will happen tomorrow states a great falsehood against God. For, God says: ‘Say: “None in the heavens or earth knows what is hidden except God”’.” (27: 65)

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: كُنْتُ مُتَكَيِّفًا عِنْدَ عَائِشَةَ، فَقَالَتْ: يَا أَبَا عَائِشَةَ، ثَلَاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفُرْيَةَ. قُلْتُ: مَا هُنَّ؟

قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ، فَقَدْ أَعْظَمَ عَلَى الْفِرْيَةِ. قَالَ: وَكُنْتُ مُتَكِنًا فَجَلَسْتُ، فَقُلْتُ: يَا أُمُّ الْمُؤْمِنِينَ، أَنْظِرِيَنِي وَلَا تَعْجَلِيَنِي. أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ: «وَلَقَدْ رَأَى الْإِنْفِقُ النَّبِيَّ»؟ «وَلَقَدْ رَأَى نَزْلَةَ الْخُرَى». فَقَالَتْ: أَنَا أَوَّلُ هَذِهِ الْأُمَّةِ سَأَلَ عَنْ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «إِنَّمَا هُوَ جَبْرِيلُ. لَمْ أَرَهُ عَلَى صُورَتِهِ الَّتِي خُلِقَ عَلَيْهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ. رَأَيْتُهُ مُنْهَبِطًا مِنَ السَّمَاءِ، سَادًّا عِظْمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ». فَقَالَتْ: أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ «لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ»؟ أَوَلَمْ تَسْمَعْ أَنَّ اللَّهَ يَقُولُ: «وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ، أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ. إِنَّهُ عَكْبَرٌ حَكِيمٌ». قَالَتْ: وَمَنْ زَعَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَمَ شَيْئًا مِنْ كِتَابِ اللَّهِ فَقَدْ أَعْظَمَ عَلَى الْفِرْيَةِ، وَاللَّهُ يَقُولُ: «يَا أَيُّهَا الرُّسُلُ بَلِّغُوا مَّا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَإِنْ لَمْ تَفْعَلُوا فَمَا بَلَّغْتُمْ رَسُولَاتَهُ». قَالَتْ: وَمَنْ زَعَمَ أَنَّهُ يُخْبِرُ بِمَا يَكُونُ فِي غَيْبٍ فَقَدْ أَعْظَمَ عَلَى الْفِرْيَةِ، وَاللَّهُ يَقُولُ: «قُلْ لَا يَكُونُ لِي عِلْمٌ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا بِإِذْنِ اللَّهِ».

[313–288]. (Dār al-Salām 0338) Muhammad ibn al-Muthannā narrated: ‘Abd al-Wahhāb narrated; Dāwūd narrated; with this chain of transmission, a similar hadith to Ibn ‘Ulayyah’s narration, but added: ‘She added: “Had Muhammad (peace be upon him) wanted to suppress anything of what was revealed to him, he would have suppressed this verse: ‘You did say to the one to whom God had shown favour and you had shown favour, “Hold on to your wife and have fear of God”. And thus you would hide in your heart that which God wanted to bring to light. You stood in awe of people, whereas it was God alone of whom you should have stood in awe”’. (33: 37)

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا دَاوُدُ، هَذَا الْإِسْنَادُ، نَحْوَ حَدِيثِ ابْنِ عُثَيْمٍ، وَزَادَ قَالَتْ: وَلَوْ كَانَ مُحَمَّدٌ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَاتِمًا شَيْئًا مِمَّا أُنْزِلَ عَلَيْهِ، لَكَتَمَ هَذِهِ الْآيَةَ: «وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ. وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ، وَتَخْشَى النَّاسَ، وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ».

[314–289]. (Dār al-Salām 0339) Ibn Numayr narrated: my father narrated; Ismā‘īl narrated; from al-Sha‘bī; from Masrūq: ‘I asked ‘Ā’ishah: did Muhammad (peace be upon him) see his Lord? She said: “Limitless is God in His glory! My hair is standing on end

because of what you have just said ...". He then narrated the hadith in full, but Dūwūd's narration is fuller and longer.

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: سَأَلْتُ عَائِشَةَ: هَلْ رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبَّهُ؟ فَقَالَتْ: سُبْحَانَ اللَّهِ لَقَدْ فَفَّ شَعْرِي لِمَا قُلْتُ. وَسَأَقِ الْحَدِيثَ بِقِصَّتِهِ. وَحَدِيثُ دَاوُدَ أَتَمُّ وَأَطْوَلُ.

[315–290]. (Dār al-Salām 0340) Ibn Numayr narrated: Abū Usāmah narrated; Zakariyyā' narrated; from Ibn Ashwa'; from 'Āmir; from Masrūq, who said: 'I said to 'Ā'ishah: What about God's words: "*He was two bow-lengths away, or even closer, and revealed to God's servant what he revealed. [Muhammad's] heart did not belie what he saw*". (53: 9–11) She said: "That refers to Gabriel (peace be upon him). He used to come to the Prophet in a man's form, but on this occasion he came to him in his own form, shielding the entire horizon".⁶⁴

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنَا زَكَرِيَاءُ، عَنِ ابْنِ أَشْوَعٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: فَأَيْنَ قَوْلُهُ: «ثُمَّ دَنَا فَتَدَلَّى، فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى. فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى»؟ قَالَتْ: إِنَّمَا ذَاكَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. كَانَ يَأْتِيهِ فِي صُورَةِ الرِّجَالِ، وَإِنَّهُ أَتَاهُ فِي هَذِهِ الْمَرَّةِ فِي صُورَتِهِ الَّتِي هِيَ صُورَتُهُ. فَسَدَّ أَفَقَ السَّمَاءِ.

Text Explanation

64. Qādī 'Iyād said:

Early scholars and those of recent times differ on whether Prophet Muhammad (peace be upon him) saw his Lord on the night of his journey. 'Ā'ishah denies this, as clearly mentioned in Muslim's *Ṣaḥīḥ* anthology. The same is reported from Abū Hurayrah and others. It is the best-known view of Ibn Mas'ūd, and it is supported by a number of scholars of Hadith and theology. However, Ibn 'Abbās is quoted as saying that he saw Him with his eyes. The same is reported from Abū Dharr, Ka'b and al-Hasan, the last of whom used to swear that he

did. The same view is also reported to have been expressed by Ibn Mas‘ūd, Abū Hurayrah and Aḥmad ibn Ḥanbal. Some scholars of theology report that Abū al-Ḥasan al-Ash‘arī and a number of his disciples believed that the Prophet saw Him. Some of our scholars preferred to express no view on this point, stating that there is no clear evidence supporting it, but it is possible. Seeing God, the Exalted, in this present life is possible, and the fact that Moses requested it confirms that it is possible. A prophet like Moses could not be unaware of what is permissible or not permissible in relation to God. Scholars differ as whether Moses saw his Lord and the full meaning of the verse that refers to his request to see Him and what happened when he looked at the mountain.ⁱ The answer given by Qāḍī Abū Bakr al-Baqillānī on this point suggests that both prophets saw Him. Likewise, scholars differ on whether Prophet Muhammad (peace be upon him) spoke to his Lord on the night of his journey without an intermediary or not. Abū al-Ḥasan al-Ash‘arī and other scholars of theology are reported to have expressed the view that he spoke to Him. Some attribute this to Ja‘far ibn Muhammad, Ibn Mas‘ūd and Ibn ‘Abbās.

Scholars also differ with regard to the meaning of *‘then he drew near, and came close, until he was two bow-lengths away, or even closer’*. (53: 8–9) The majority consider that the drawing near and coming close are divided between the Prophet and Gabriel, or apply to one of them drawing near to the other and to the lote tree of the farthest limit. It is also reported that Ibn ‘Abbās, al-Ḥasan, Muhammad ibn Ka‘b, Ja‘far ibn Muhammad and others maintained that it means that the Prophet went closer to his Lord, the Glorious, the Exalted. According to this view, the drawing near and coming close are figurative, not literal. Ja‘far ibn Muhammad said: ‘Drawing near by God is limitless, while by created beings is according to their limits’. As such, the meaning of the Prophet drawing near to his Lord and coming close to Him is that it stresses the Prophet’s supreme status with his Lord, as He gave him the light of knowing Him and seeing aspects of the world beyond human faculties of perception and revealing to him some of

the secrets of His dominion, which no one else has ever learnt or known. That God came close to him means that He has shown and revealed to him all that, bestowing such great bounty on him. In this light, *'he was two bow-lengths away, or even closer'*, expresses the Prophet's special status, clarifies what he learnt and saw of the great truth, and demonstrates God's granting of the Prophet's request and showing him his standing in God's sight. We may then understand what the Prophet says quoting his Lord: *'If My servant draws near to Me a hand's span, I draw near to him an arm's length ...'*.

Imam Ismā'īl al-Taymī, the author of *al-Taḥrīr*, confirms that the Prophet saw God and says:

Although the evidence supporting this is numerous, we only consider the most reliable, which is the hadith narrated by Ibn 'Abbās: 'Do you wonder that Abraham is given God's friendship, Moses is spoken to by Him while Muhammad is favoured by seeing Him?' 'Ikrimah reports that Ibn 'Abbās was asked: 'Did Muhammad (peace be upon him) see his Lord?' He answered: 'Yes'. It is also reported with a reasonably sound chain of transmission from Shu'bah, from Qatādah, from Anas who said: 'Muhammad (peace be upon him) saw his Lord'. Al-Ḥasan used to swear that Muhammad (peace be upon him) saw his Lord. The basic evidence on this question is Ibn 'Abbās's narration, as he was the most authoritative scholar of the Muslim community. To him Muslims resort when facing difficult questions. Ibn 'Umar referred to him on this very point and corresponded with him, asking: Did Muhammad (peace be upon him) see his Lord? He answered that he did.

'Ā'ishah's statement should not be taken in contradiction to what we have stated because she did not report that she heard the Prophet say that he did not see his Lord. What she said was her understanding of what God says: *'It is not granted to any human being that God should speak to him except through revelation or from behind a veil, or by sending a messenger to reveal by His command what He wills. He is exalted, wise'*; (42: 51) *'No power of vision can encompass Him, whereas He encompasses all vision'*. (6: 103) When

a companion of the Prophet says something that is contrary to what is stated by another companion, his statement is not upheld as evidence. If the reports quoting Ibn ‘Abbās and confirming that the Prophet saw God are established as authentic, we should uphold these, because such a matter cannot be determined logically or concluded on the basis of argument; it is learnt through authentic reporting. No one may imagine that Ibn ‘Abbās gave an opinion on this matter based on personal thinking and scholarly discretion. When the disagreement between ‘Ā’ishah and Ibn ‘Abbās was referred to, Ma‘mar ibn Rāshid said: ‘According to us, ‘Ā’ishah is not a higher authority than Ibn ‘Abbās. Moreover, Ibn ‘Abbās confirms something which others negate. Confirmation takes precedence over negation.’

From all this we conclude that the majority of scholars agree that the Prophet saw his Lord with his own eyes on the night of his journey. They base this view on the hadith narrated by Ibn ‘Abbās and other reports we have cited. Confirmation of such a matter is based only on learning this from the Prophet himself. This is something that cannot be doubted. Besides, ‘Ā’ishah (may God be pleased with her) did not negate the Prophet’s seeing Him on the basis of a hadith attributed to God’s Messenger (peace be upon him). Had she heard a hadith on the matter, she would have mentioned it. She relied on her understanding of certain Qur’anic verses. We need to discuss this. She cited the verse that says: *‘No power of vision can encompass Him, whereas He encompasses all vision’*. (6: 103) The verse speaks about ‘encompassing’ and God, the Exalted, may not be encompassed at all. Negation of such ‘encompassing’ does not necessarily mean negation of vision if it does not involve encompassing. Other arguments are given here, but we need not mention these as what we have said is sufficient and concise.

‘Ā’ishah (may God be pleased with her) gives another argument, citing the verse that says: *‘It is not granted to any human being that God should speak to him except through revelation or from behind a veil, or by sending a messenger to reveal by His command what He wills. He is exalted, wise’*. (42: 51) This argument may be answered as follows: 1) The verse speaks about speaking, and it is not necessary that speech should have accompanied seeing. It is possible that the Prophet might have seen

his Lord without Him speaking to him. 2) The verse gives a general statement, and its applicability is restricted by the types of evidence mentioned earlier. 3) Some scholars say that 'revelation' means direct speaking with no intermediary delivering the speech. Although this is possible, the majority of scholars are of the view that 'revelation' as used in this particular verse means 'inspiration or a dream'. Both come under the word *wahy*, which is normally translated as 'revelation'. The Qur'anic verse mentions the alternative of speaking 'from behind a veil'. Imam 'Alī ibn Ahmad al-Wāḥidī and others say: 'This means that He does not face them openly with His speech. They hear His words without seeing Him. It does not mean any sort of screen that separates one place from another or indicates a size of what is screened. Thus, hearing what is being said without seeing the speaker is described as hearing what is said 'from behind a veil', but God knows best.

In the third hadith of the previous chapter,ⁱ hadith No. 307, 'Abdullāh ibn Mas'ūd is quoted explaining the Qur'anic verse that says, '*[Muhammad's] heart did not belie what he saw*'. (53: 11) He said: 'He saw Gabriel having six hundred wings'. What Ibn Mas'ūd says here is what he believed the verse to mean. However, the majority of commentators are of the view that the verse means that the Prophet saw his Lord, the Glorious, the Exalted. Then these scholars differ, with some of them saying that he saw Him mentally, not physically. Others say that he saw Him with his own eyes. Imam Abū al-Ḥasan 'Alī al-Wāḥidī said:

Commentators on the Qur'an say that this is a clear statement that the Prophet (peace be upon him) saw his Lord, the Exalted, the Sublime, on the night when he ascended to Heaven. Ibn 'Abbās, Abū Dharr and Ibrāhīm al-Taymī maintain that he saw Him mentally. As such, he saw Him mentally, but truly. It is either that God placed his vision in his mind or that He created a sense of vision in his mind so that he could see his Lord truly just as seeing with one's eye. Still, some commentators maintain that he saw Him with his eyes. This is the view of Anas, 'Ikrimah, al-Ḥasan and al-Rabī'. Al-Mubarrad said: What the verse means is that he saw something and accepted it. Al-Mubarrad's statement suggests that it is a mental vision, but if we take it as a visual

occurrence, then it means that the mind did not reject what the eyes have seen.

‘Abdullāh ibn Mas‘ūd says in hadith No. 308: ‘*“He certainly saw some of the greatest signs of his Lord”*. (53: 18) He saw Gabriel in his own form, having six hundred wings’.ⁱⁱ This is agreed upon by many scholars of the early generations. It is attributed to Ibn ‘Abbās, Ibn Zayd, Muhammad ibn Ka‘b and Muqātil ibn Ḥayyān. Al-Ḍaḥḥāk said: ‘What is meant is that he saw the lote tree of the farthest limit’. It is also said that ‘he saw a green banner’. Regarding the adjective ‘greatest’ used in this verse, early scholars suggest two alternatives: the first is that it qualifies the ‘signs’, giving the meaning rendered in the translation: ‘He saw some of the greatest signs of his Lord’. The other possibility makes the verse read: ‘He saw the one which is the greatest among his Lord’s signs’.

The first hadith in this chapter, No. 309, refers to the Qur’anic verse that says ‘*Indeed, he saw him a second time*’. (53: 13) This is followed by Abū Hurayrah’s words: ‘He saw Gabriel’. This is what most scholars say. Al-Wāḥidī said: ‘Most scholars say that he saw Gabriel in the form he was created by God’. Ibn ‘Abbās said: ‘He saw his Lord, the Glorious, the Exalted’. As such, the words ‘a second time’ refers to the Prophet, because he went up and down several times on that night, appealing for a reduction of the obligatory prayers, but God knows best.

Hadith No. 311, which is the third in this chapter, mentions that Ibn ‘Abbās said: ‘*[Muhammad’s] heart did not belie what he saw ... Indeed, he saw him a second time*’. (53: 11 and 13) He said: ‘He saw him twice, mentally’. What Ibn ‘Abbās says here means that, according to these verses, the Prophet saw his Lord twice. We have already discussed at length the different views expressed by scholars on the meaning of these verses and whether the act of ‘seeing’ was physical or mental.

In the fifth hadith, No. 312, both Masrūq and ‘Ā’ishah quote from the Qur’an and they both precede the quoted verse by ‘God says’. This makes it clear that it is perfectly permissible to use this formula. Muṭrif ibn ‘Abdullāh ibn al-Shakhkhīr, a famous scholar of the Tābi‘īn generation, however, disapproves of this. Ibn Abī Dāwūd reports that he said: ‘Do not say that God says, but say that God said’. What Muṭrif disapproves of is something that many among the

Prophet's companions, the Tābi'īn, and scholars of high repute have done. Therefore, it is perfectly right to say that both versions are acceptable. Indeed 'Ā'ishah and scholars of her generation and who succeeded them have used it. Those who disapprove of their usage have no leg to stand on. Indeed its permissibility is evidenced by the fact that God says: *'God says the truth and He alone shows the right path'*. (33: 4) A hadith in Muslim's *Ṣaḥīḥ* anthology narrated by Abū Dharr states: *'The Prophet said: "God, the Mighty and Exalted, says: 'Whoever does a good deed shall be credited with ten times as much'".'* (6: 160) But God knows best.

In this hadith, 'Ā'ishah quotes the Qur'anic verse starting: *'It is not granted to any human being ...'*. The verse starts with the word 'and', but 'Ā'ishah drops 'and'. This is how the hadith is entered in most original copies. There is nothing wrong with this, because the person citing the verse does not intend to recite the verse, but rather to alert to the point in question. There are many examples of this in the Prophet's hadiths, as in the hadiths: *'God has revealed: "Attend to your prayers at both ends of the day"'*; (11: 114) *"Establish regular prayer to celebrate My praise"*. (20: 14) In both cases the Prophet quotes these verses without the 'and' which occurs in both. Had he been reciting these verses, he would have included 'and' in each, but he was simply highlighting a point.

In the seventh hadith, No. 314, 'Ā'ishah says to Masrūq that her hair is standing on end because of what he had said. This is a figure of speech indicating amazement at the singularity of the question. It is as if she is saying to him: *'Is it possible that you do not know this?'* Similarly, in Hadith and in normal speech, the phrase *subḥān Allah*, which means 'limitless is God in His Glory', is used to express amazement and there are numerous examples of this. Indeed, the phrase *lā ilāha illā Allah*, which means 'there is no deity other than God', is sometimes used to express amazement, but God knows best. However, in this instance, what 'Ā'ishah meant is: *'My hair is standing on end as a result of hearing what should never be said'*. Ibn al-A'rabī said: *'Arabs say phrases like "my hair is standing on end", "my skin shivers" and "how disgusting" to express their disagreement of what is being said.'*

In the last hadith, No. 315, Masrūq questions 'Ā'ishah about the meaning of the verses that say: *'He then drew near, and came close, until he*

was two bow-lengths away, or even closer, and revealed to God's servant what he revealed'. (53: 8–10) She said: 'That refers to Gabriel (peace be upon him)'. Al-Kalbī said: 'This means that Gabriel drew near to Muhammad (peace be upon him) and was close'. Al-Ḥasan and Qatādah said: 'After he had stood on the highest horizon, Gabriel came close to the earth to be near the Prophet. Although the verses speak of the length of two bows, some scholars suggest that 'bow' here means the length of an arm. This is the view of 'Abdullāh ibn Mas'ūd, Shaqīq ibn Salamah, Sa'īd ibn Jubayr and Abū Ishāq al-Sabī'ī. According to 'Ā'ishah, Ibn 'Abbās, al-Ḥasan, Qatādah and others, this was the distance between Gabriel and the Prophet (peace be upon him). Indeed, it was shorter because God says 'or even closer'. Muqātil said: 'It means: indeed, it is closer'. Al-Zajjāj said: 'God addresses people in their language and according to their standard of understanding. Hence, the meaning 'of even closer' is according to your own estimates. Certainly God knows things exactly as they are, but he speaks to us according to our normal speech and usual usage. The verse means that despite his great size and numerous parts, Gabriel came so close to the Prophet (peace be upon him).

Transmission

The chain of transmission of hadith No. 311 includes 'al-A'mash, Ziyād and Abū al-'Āliyah. These three belonged to the Tābi'īn generation. We have mentioned al-A'mash's name several times as Sulaymān ibn Mahrān, while Abū al-'Āliyah's name was Rufay'.

Hadith No. 312 mentions Masrūq discussing the subject with 'Ā'ishah. Masrūq is a nickname which means 'stolen'. In his book *al-Ansāb*, Abū Sa'īd 'Abd al-Karīm al-Sam'ānī said: 'He was given this nickname because someone stole him when he was a young child, but he was then found'.

The chain of transmission of the last hadith, No. 315, features: 'Ibn Numayr, Abū Usāmah, Zakariyyā', from Ibn Ashwa'; from 'Āmir; from Masrūq'. All these reporters were from Kufah. Ibn Numayr's name is Muhammad ibn 'Abdullāh ibn Numayr, while Abū Usāmah's is Ḥammād ibn Usāmah. Zakariyyā' is Ibn Abī Zā'idah and Abū Zā'idah's name is Khālīd ibn Maymūn, although he

is sometimes said to be named Hubayrah. Ibn Ashwaʿs name is Saʿd ibn ʿAmr.

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- i. This is a literal translation, but Arabic often uses the words *qalb* and *fuʿād*, both of which mean 'heart' to denote mind. Thus, the hadith means that the Prophet saw God only with his mind's eye, not with the normal seeing faculty.
 - i. Related by al-Bukhārī, in shorter versions, 4612, 4855, 7380 and 7531; al-Tirmidhī, 3068 and 3278.
 - i. The Qurʾanic verse referred to here reads: *'When Moses came for Our appointment and his Lord spoke to him, he said: "My Lord, show Yourself to me, so that I may look at You". Said [God]: "You shall not see Me. But look upon the mountain; if it remains firm in its place, then, only then, you shall see Me". When his Lord revealed His Glory to the mountain, He sent it crashing down. Moses fell down senseless. When he came to himself, he said: "Limitless You are in Your Glory. To You I turn in repentance. I am the first to truly believe in You".'* (7: 143)
 - i. Although this hadith and the next are included in the previous chapter, their explanation occurs at this point because it closely relates to this chapter's subject matter.
 - ii. This is the fourth hadith of the previous chapter.

CHAPTER 78

‘HOW CAN I SEE LIGHT?’

[316–291]. (Dār al-Salām 0341) Abū Bakr ibn Abī Shaybah narrated:ⁱ Wakī‘ narrated; from Yazīd ibn Ibrāhīm; from Qatādah; from ‘Abdullāh ibn Shaqīq; from Abū Dharr: **‘I asked God’s Messenger (peace be upon him): Did you see your Lord? He said: “There was light. How could I see Him?”’**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي ذَرٍّ
قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ: «نُورٌ، أَنَّى أَرَاهُ»؟

[317–292]. (Dār al-Salām 0342) Muhammad ibn Bashshār narrated: Mu‘ādh ibn Hishām narrated; my father narrated to me [H]. Ḥajjāj ibn al-Shā‘ir narrated to me; ‘Affān ibn Muslim narrated; Hammām narrated: both from Qatādah; from ‘Abdullāh ibn Shaqīq: **‘I said to Abū Dharr: had I seen God’s Messenger (peace be upon him) I would have asked him. He said: “What would you have asked him?” I said: I would have asked him: Did you see your Lord? Abū Dharr said: “I asked him that and he said: ‘I saw light’”’.**⁶⁵

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنَا أَبِي ح. وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَفَّانُ بْنُ
مُسْلِمٍ، حَدَّثَنَا هَمَّامٌ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِأَبِي ذَرٍّ: لَوْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَسَأَلْتُهُ. فَقَالَ: عَنْ أَيِّ شَيْءٍ كُنْتَ تَسْأَلُهُ؟ قَالَ: كُنْتُ أَسْأَلُهُ هَلْ رَأَيْتَ رَبَّكَ؟ قَالَ أَبُو ذَرٍّ: قَدْ
«سَأَلْتُ فَقَالَ: «رَأَيْتُ نُورًا».

Text Explanation

65. In the first hadith, Abū Dharr mentions that he asked the Prophet if he had seen his Lord and the Prophet said: ‘There was light. How could I see Him?’ In the second hadith, the Prophet answered: ‘I saw

light'. What this means is that light was the shield that prevented the Prophet seeing Him. Imam Abū 'Abdullāh Muhammad ibn 'Alī al-Māzarī said: 'The pronoun in "How could I see Him" refers to God, the Glorious, the Exalted. What it means is that the light prevented my seeing Him, as is the case when light forms a cover preventing the eyes from seeing what is beyond it'.

The Prophet also said: 'I saw light'. This means that he saw only the light and could not see anything else. Qādī 'Iyāḍ said: 'I have not heard the suggested alternative reading of this sentence and I never saw it in any original copy. It is impossible that God Himself is light, because light is just another type of substance and God is far above being such'. This is the belief of all Muslims. He says in the Qur'an: '*God is the light of the heavens and the earth*'. (24: 35) A number of hadiths refer to Him as light, but such references mean that He is the Source and the Creator of light in the heavens and the earth. Other meanings suggested for such phrases include that 'He is the One who guides the dwellers of the heavens and the earth', or 'the One who enlightens the hearts of His servants who believe in Him', or 'the One who brings happiness, light and beauty', but God knows best.



i. Related by al-Tirmidhī, 3282.

CHAPTER 79

‘GOD DOES NOT SLEEP’ AND ‘SHIELDED BY LIGHT’

[318–293]. (Dār al-Salām 0343) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated:ⁱ Abū Mu‘āwiyah narrated; al-A‘mash narrated; from ‘Amr ibn Murrah; from Abū ‘Ubaydah; from Abū Mūsā: ‘God’s Messenger (peace be upon him) addressed us stating five points. He said: “God, the Mighty and Exalted, does not sleep and it is not for Him to sleep. He puts the balance down and up. The works of the night are presented to Him before the works of the day, and the works of the day before the works of the night. His screen is light’. (In Abu Bakr’s narration: the fire.) Were He to remove it, the light and splendour of His face would have burnt all creatures in His sight”.’

(In Abū Bakr’s narration ‘from al-A‘mash; he did not say “narrated”).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْمَسُ كَلِمَاتٍ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ. وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ. يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ. يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ. حِجَابُهُ النُّورُ».

وَفِي رِوَايَةِ أَبِي بَكْرِ النَّارُ: «لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ». وَفِي رِوَايَةِ أَبِي بَكْرٍ: عَنْ الْأَعْمَشِ، وَلَمْ يَقُلْ: حَدَّثَنَا

[319–294]. (Dār al-Salām 0344) Ishāq ibn Ibrāhīm narrated: Jarīr reported; from al-A‘mash; with this chain of transmission: ‘God’s Messenger (peace be upon him) addressed us stating four points He added the same as Abū Mu‘āwiyah’s narration, but did not mention “all creatures”, yet he said: “His screen is light”.’

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَرْبَعِ كَلِمَاتٍ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ «مِنْ خَلْقِهِ». وَقَالَ: حِجَابُهُ النُّورُ.

[320–295]. (Dār al-Salām 0345) Muhammad ibn al-Muthannā and Ibn Bashshār narrated: Muhammad ibn Ja‘far narrated; Shu‘bah narrated to me; from ‘Amr ibn Murrah; from Abū ‘Ubaydah; from Abū Mūsā: ‘God’s Messenger (peace be upon him) addressed us stating four points: “God, the Mighty and Exalted, does not sleep and it is not for Him to sleep. He raises and lowers the balance. The works of the day are presented to Him at night, and the works of the night at [the start of] the day”.’⁶⁶

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى، وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَرْبَعٍ: «إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ. يَرْفَعُ الْقِسْطَ وَيُخَفِّضُهُ. وَيَرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ وَعَمَلُ اللَّيْلِ بِالنَّهَارِ».

Text Explanation

66. The hadith makes clear that God does not sleep and it is not for Him to sleep. This means that it is impossible for sleep to ever affect Him. Sleep means loss of consciousness and senses. Nothing of this can ever affect God.

The hadith mentions that God ‘raises and lowers the balance’. The Arabic word used for ‘the balance’ is ‘*al-qist*’. Ibn Qutaybah said: ‘*Al-qist*’ means the balance, because essentially *qist* means fairness, and it is through the balance that fairness and justice is established. What is intended is that God lets the balance go down and then brings it up by what he weighs of people’s ascending actions and descending provisions. This is a figurative representation of what God wills to place on earth, showing it like weights put on scales’. It is also said that *al-qist* means ‘provisions’ as God may make anyone’s provisions plentiful or He may decrease them, but God knows best.

In the first hadith, the Prophet says: ‘The works of the night are presented to Him before the works of the day, and the works of the day before the works of the night’, and in the last narration, ‘The

works of the day are presented to Him at night, and the works of the night at [the start of] the day'. The first statement means—but God knows best—that the works of the night are presented to God before the works of the day following that night, and the works of the day are presented before the works of the night that follows that day. The second statement means that the works of the day are presented to God at the beginning of the night that follows it and the works of each night are presented at the beginning of the day that follows it. The recording angels ascend with the works of the night at the end of that night, just at the start of the day, and they ascend with the works of the day just as it ends, at the beginning of the night, but God knows best.

When the Prophet refers to God's face, he uses the word *subḥāt*, which according to all commentators means light, splendour and majesty. He also says: 'His screen is light'. Linguistically speaking, 'screen' means cover, and a screen covers an object. God is unlike this and no size or limit applies to Him. What is meant here is what prevents seeing Him. This is called light or fire because both radiate and prevent recognition. What is meant by 'His face' is Himself, and 'creatures in His sight' means absolutely all creation, because His sight encompasses all. Therefore, the meaning is that if He removes what prevents seeing Him, which is the screen called light or fire, and reveals Himself to His creation, His splendour will burn all beings, but God knows best.

Transmission

The chain of transmission of the first hadith features: 'Abū Bakr ibn Abī Shaybah, Abū Kurayb, Abū Mu'āwiyah, al-A'mash, 'Amr ibn Murrah, Abū 'Ubaydah and Abū Mūsā. All these reporters belonged to Kufah, but Abū Mūsā al-Ash'arī is both Kufi and Basri. Abū Bakr ibn Abī Shaybah's name is 'Abdullāh ibn Muhammad ibn Ibrāhīm, and it is Ibrāhīm who is called Abū Shaybah. Abū Kurayb is Muhammad ibn al-'Alā', while Abū Mu'āwiyah is Muhammad ibn Khārim, and al-A'mash is Sulaymān ibn Mahrān. Abū Mūsā is 'Abdullāh ibn Qays. All these were mentioned much earlier, but I considered it is easier for readers if I repeat it here as a reminder. Abū 'Ubaydah is 'Abd al-Raḥmān ibn 'Abdullāh ibn Mas'ūd. This

chain of transmission has two interesting points: the first is what I have mentioned already, which is that all reproters were from Kufah, and the second is that it includes three narrators from the Tābi‘īn generation reporting from each other. These are al-A‘mash, ‘Amr and Abū ‘Ubaydah.

We note that Muslim says at the end of the first hadith: ‘In Abū Bakr’s narration from al-A‘mash, he did not say: narrated’. This is yet another example of Muslim’s accurate and meticulous reporting. He narrates the hadith from Abū Kurayb and Abū Bakr, but Abū Kurayb said: ‘Abū Mu‘āwiyah narrated saying al-A‘mash narrated’, while Abū Bakr said: ‘Abū Mu‘āwiyah narrated from al-A‘mash’. As they differed in the way they reported from their teacher, Abū Mu‘āwiyah, Muslim ensured that this difference was pointed out. This gives us two valuable points: The first is that ‘narrated’ indicates continuous transmission, according to all scholars, while there is a difference of opinion with regard to ‘from’, as we have explained in the Notes and elsewhere. The correct view according to the large majority of scholars is that ‘from’ indicates continuity, unless the reporter saying it is graded as ‘misleading’. Therefore, Muslim pointed out the difference in the way the two narrators stated the hadith. The second point is that had Muslim mentioned one of the two ways of narration, a flaw would have occurred. Had he limited himself to ‘from’, he would have lost the greater weight of ‘narrated’ and he would have been reporting the hadith by meaning. On the other hand, if he limited himself to ‘narrated’ he would have added to the weight of one report and he would again have been reporting the hadith by meaning. All these aspects should be avoided, but God knows best.



i. Related by Ibn Mājah, 195 and 196.

CHAPTER 80

CONFIRMATION THAT BELIEVERS WILL SEE THEIR LORD IN THE LIFE TO COME

[321–296]. (Dār al-Salām 0346) Naṣr ibn ‘Alī al-Jahḍamī, Abū Ghassān al-Misma‘ī and Ishāq ibn Ibrāhīm narrated:ⁱ all from ‘Abd al-‘Azīz ibn ‘Abd al-Ṣamad; the text is Abū Ghassān’s, who said: Abū ‘Abd al-Ṣamad narrated; Abū ‘Imrān al-Jawnī narrated; from Abū Bakr ibn ‘Abdullāh ibn Qays; from his father; from the Prophet (peace be upon him). He said: **‘They are two gardens of silver: their utensils and all their contents, and two gardens of gold: their utensils and all their contents. Nothing prevents the people from looking at their Lord except the garment of pride on His face. [They are there] in the garden of Eden’.**

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، وَأَبُو عَسَانَ الْمُسَمَعِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الصَّمَدِ، - وَاللَّفْظُ لِأَبِي عَسَانَ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ، - حَدَّثَنَا أَبُو عَمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «جَنَّاتٍ مِنْ فَضَّةٍ: آيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ: آيَتُهُمَا وَمَا فِيهِمَا. وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ

[322–297]. (Dār al-Salām 0347) ‘Ubaydillāh ibn ‘Umar ibn Maysarah narrated:ⁱ ‘Abd al-Raḥmān ibn Mahdī narrated to me; Ḥammād ibn Salamah narrated; from Thābit al-Bunānī; from ‘Abd al-Raḥmān ibn Abī Laylā; from Ṣuhayb; from the Prophet (peace be upon him). He said: **‘When the people of Heaven enter it, God, the Glorious, the Exalted, will say: “Do you wish that I give you anything more?” They will say: “Have You not made our faces shine? Have You not admitted us into Heaven and saved us from the Fire?” He will remove the screen. They have not been given anything which they like more than they are looking at their Lord, the Mighty, the Exalted’.**

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ
الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « إِذَا دَخَلَ أَهْلُ الْجَنَّةِ
الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ
«وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْثِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ

[323–298]. (Dār al-Salām 0348) Abū Bakr ibn Abī Shaybah narrated: Yazīd ibn Hārūn narrated; from Hammād ibn Salamah; with this transmission, but he added: **‘Then he recited this verse: “For those who do good there is a good reward, and more besides”.**’ (10: 26)⁶⁷

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، هَذَا الْإِسْنَادِ، وَزَادَ ثُمَّ تَلَا هَذِهِ الْآيَةَ:
«لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ».

Text Explanation

67. It is important to know that the view of all Sunni scholars is that seeing God, the Exalted, is logically possible, not impossible. They are unanimous that it will take place in the life to come, and that the believers will see Him, but not the unbelievers. Some deviant groups among the Mu‘tazilah, the Khawārij, and some of the Murji‘ah allege that God will never be seen by any of His creation, and that seeing Him is logically impossible. What they maintain is flagrantly wrong, betraying clear ignorance. Evidence is plentiful in the Qur’an and the Sunnah, as well as the unanimity of the Prophet’s companions and the succeeding generations, confirming that the believers will see their Lord in the life to come. This is reported from God’s Messenger by around twenty of his companions. Qur’anic verses confirming this are well known, and the objections to these made by such deviant groups are countered by clear answers stated in the books of Sunni theologians. The same may be said about their other misconceptions, which are equally refuted in books of theology.

As we have already stated, seeing God is certainly possible, but the majority of scholars of old, as well as those of recent times, are of the view that it does not take place in this present life. Imam Abū al-Qāsim ‘Abd al-Karīm al-Qushayrī mentions in his well known

dissertation that Imam Abū Bakr ibn Fūrāk quotes two statements by Imam Abū al-Ḥasan al-Ash‘arī, one saying that it takes place and the other that it does not. He then mentions the view of the people of the truth that such vision is a power God grants to His creation. It does not require that rays of light should be uninterrupted, nor facing what is being seen, nor any other condition. This is what is normally needed when we see each other, but this is accidental, not a condition. Our learned scholars of theology have established all this with argument and the evidence supporting it. That God may be seen does not mean that He is in a particular direction. Believers see Him in no direction, just like they know Him in no direction, but God knows best.

The Prophet says: ‘Nothing prevents the people from looking at their Lord except the garment of pride ... in the garden of Eden’. Scholars say that the Prophet (peace be upon him) used to address the Arabs and they understood him. He would simplify matters and use metaphors and other allegorical forms so that they would understand his meaning fully. Hence, he borrowed the movement of removing the robe to express the point that the preventing cause has been lifted.

Transmission

The chain of transmission begins by Naṣr ibn ‘Alī al-Jahḍamī and Abū Ghassān al-Misma‘ī. Abū Ghassān’s name is Mālik ibn ‘Abd al-Wāḥid, and he is called al-Misma‘ī after Misma‘ ibn Rabī‘ah, who gave his name to his tribe. All this has been explained earlier, but I am repeating it here for easier reference. In the transmission we also have Abū Bakr ibn ‘Abdullāh ibn Qays. Abū Bakr’s name is ‘Amr or ‘Āmir, and his father, ‘Abdullāh ibn Qays, is Abū Mūsā al-Ash‘arī. The Prophet adds: ‘In the garden of Eden’, which means that the onlookers will be in the garden of Eden.

The second hadith begins as follows: ‘‘Ubaydillāh ibn ‘Umar ibn Maysarah narrated: ‘Abd al-Raḥmān ibn Mahdī narrated to me; Ḥammād ibn Salamah narrated; from Thābit al-Bunānī; from ‘Abd al-Raḥmān ibn Abī Laylā; from Ṣuhayb; from the Prophet (peace be upon him). He said: “When the people of heaven enter it ...”. This is

exactly how this hadith is narrated by al-Tirmidhī, al-Nasā'ī, Ibn Mājah and others, with Ḥammād ibn Salamah reporting from Thābit, from Ibn Abī Laylā, from Ṣuhayb, from the Prophet (peace be upon him). Abū 'Īsā al-Tirmidhī, Abū Mas'ūd al-Dimashqī and others said that the only one who reports this hadith from Thābit, with a continuous chain going up to the Prophet is Ḥammād ibn Salamah. On the other hand, Sulaymān ibn al-Mughīrah, Ḥammād ibn Zayd and Ḥammād ibn Wāqid report it from Thābit quoting Ibn Abī Laylā and without mentioning the Prophet or Ṣuhayb. However, this does not detract from the authenticity of the hadith. As we have mentioned in the Notes, the correct view adopted by scholars of *fiqh* and *uṣūl al-fiqh* or legal theory—as well as meticulous scholars of Hadith and endorsed by al-Khaṭīb al-Baghdādī—is that a hadith reported by some reliable scholars with a continuous chain of transmission, while others report it with an incomplete chain, or if some report it up to the Prophet and some stop at the Prophet's companion, is judged to be a continuous and complete transmission. This is because the addition is made by a reliable reporter, and this is accepted by the great majority of scholars of all types, but God knows best.



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- i. Related by al-Bukhārī, 4878, 4880 and 7444; al-Tirmidhī, 2528; Ibn Mājah, 186.
 - i. Related by al-Tirmidhī, 2552; Ibn Mājah, 187.

CHAPTER 81

KNOWING THE WAY OF SEEING [OUR LORD]

[324–299]. (Dār al-Salām 0349) Zuhayr ibn Ḥarb narrated to me:ⁱ Ya‘qūb ibn Ibrāhīm narrated; my father narrated; from Ibn Shihāb; from ‘Aṭā’ ibn Yazīd al-Laythī that Abū Hurayrah told him: ‘Some people asked God’s Messenger (peace be upon him): Messenger of God, will we be seeing our Lord on the Day of Judgement? God’s Messenger (peace be upon him) said: “Are you ever obstructed in seeing the moon on the night when it is a full moon?” They said: No, Messenger of God. He said: “Are you ever obstructed in seeing the sun when there are no clouds shielding it?” They said: No, Messenger of God. He said: “You shall certainly see Him like that. God will gather mankind on the Day of Judgement and will say: ‘Let everyone who worshipped anything follow what they worshipped’. Those who worshipped the sun will follow the sun, and the ones who worshipped the moon will follow the moon, while those who worshipped false deities will follow their false ones. This community will remain and the hypocrites among them will remain with them. God, the Glorious, the Exalted, will come to them in an image other than the image they know. He will say: ‘I am your Lord’. They will say: ‘We seek refuge with God against you. We will stay in this place until our Lord comes to us. When He comes we will know Him’. God, the Exalted, then comes to them in His image which they know. He will say: ‘I am your Lord’. They will answer: ‘Yes, You are our Lord’, and they will follow Him. The *ṣirāṭ* will be erected over the two ends of Hell. I and my community will be the first to cross over. None will speak on that day except God’s messengers. The messengers’ supplication at the time is ‘Our Lord, keep us all safe! Keep us all safe’. In Hell there are hooks like Sa’dān thorns. Have you seen the Sa’dān tree?’ They say: Yes, Messenger of God. He said: “These hooks are like the thorns of the Sa’dān tree, but no one other than God knows

how big they are. They will snatch people by their deeds. Some are believers who will stay [on course] by virtue of their deeds, and others will be requited until they are saved.

“When God has judged between people and wills to bestow His mercy on whom He pleases of the people of Hell, He will command the angels to bring out of the Fire whoever did not associate partners with God, and whom He wills to favour with His grace. Those are the people who say ‘there is no deity other than God’. The angels will know them as they are in the Fire. They know them by the mark of their prostration. The Fire burns all of a human being except the mark of prostration. God has forbidden the Fire to burn that mark. They will be brought out of the Fire, burnt. The water of life will be poured over them and they will be revived, like the seeds that shoot out at the side of a flood basin. God will have then judged between people.

“There will remain one man facing Hell. He is the last of the people of Heaven to enter it. He will say: ‘My Lord, turn my face away from the Fire. Its smell has poisoned me and its flames have burnt me’. He will pray to God as He wills him to pray. Then God, the Glorious, the Exalted will say: ‘I suppose that if I grant you this, you will be asking for more’. He says: ‘I shall not ask for more’. He gives his Lord whatever He wills of promises and pledges. God will then turn his face away from the Fire. When he faces Heaven and sees it, he will remain silent for as long as God wills, but then he says: ‘My Lord, place me at the gate of Heaven’. God will say to him: ‘Have you not given me your promises and pledges that you shall not ask Me for more than what I have already given you? Woe to you, son of Adam! How treacherous you are!’ He will say: ‘My Lord’, and he will continue to pray to Him. God will then say to him: ‘Suppose I give you this, will you be asking for more?’ He will say: ‘No, by Your majesty’. He will give his Lord whatever God wills of promises and pledges. And God will then place him at the gate of Heaven.

“When he is at the gate of Heaven, Heaven will be open before him and he sees its riches and the happiness inside it. He remains silent as long as God wills, then he says: ‘My Lord, admit me into Heaven’. God, the Glorious, the Exalted, will say to him: ‘Have you not given your promises and pledges that you will not ask more than you have been given? Woe to you, son of Adam! How

treacherous you are!’ He says: ‘My Lord, let me not be the most miserable of Your creation’. He will continue to pray to God until God, the Glorious, the Exalted, smiles at him. When God smiles at him, He says: ‘Go into Heaven’. When he is inside, God says to him: ‘Say your wishes’. He will pray to his Lord and say his wishes. Indeed, God will remind him to say such and such. When he has expressed all his wishes and can think of no more, God, the Exalted, will say: ‘All that is yours, and twice over’.”

‘Atā’ ibn Yazūd said: ‘Abū Sa‘īd al-Khudrī was with Abū Hurayrah and he did not question anything he said. When Abū Hurayrah said that God will say to that man: “and twice over”, Abū Sa‘īd said: “Abū Hurayrah, it was ‘and ten times like it’”. Abū Hurayrah said: “I only learnt his statement: ‘All that is yours and twice over’”. Abū Sa‘īd said: “I declare that I learnt from God’s Messenger (peace be upon him) his statement: ‘All that is yours and ten times like it’”.’

Abū Hurayrah said: ‘That man will be the last of the people of Heaven to enter it’.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ، حَدَّثَنَا أَبِي، عَنِ ابْنِ شَهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ نَاسًا قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ تُنْصَارُونَ فِي رُؤْيَا الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ. قَالَ: «هَلْ تُنْصَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ. يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ. فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ. وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ. وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا. فَيَأْتِيهِمْ اللَّهُ - تَبَارَكَ وَتَعَالَى - فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ. هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا. فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ. فَيَأْتِيهِمْ اللَّهُ تَعَالَى فِي صُورَتِهِ الَّتِي يَعْرِفُونَ فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبُّنَا. فَيَتَّبِعُونَهُ. وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَيْ جَهَنَّمَ، فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يُخْرِجُ. وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ. وَدَعَوَى الرُّسُلُ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ وَسَلِّمْ. وَفِي جَهَنَّمَ كَلَالِبُ مِثْلِ شَوْكِ السَّعْدَانِ. هَلْ رَأَيْتُمُ السَّعْدَانِ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدَّرَ عَظُمُهَا إِلَّا اللَّهُ. تَحْطَفُ النَّاسَ بِأَعْمَالِهِمْ. فَمِنْهُمْ الْمُؤْمِنُ بَقِيَ بِعَمَلِهِ، وَمِنْهُمْ الْمُجَازَى حَتَّى يُنَجَّى. حَتَّى إِذَا فَرَغَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ

شَيْئًا، مِمَّنْ أَرَادَ اللَّهُ تَعَالَى أَنْ يَرْحَمَهُ، مِمَّنْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ. فَيَعْرِفُونَهُمْ فِي النَّارِ: يَعْرِفُونَهُمْ بِأَثَرِ السُّجُودِ. تَأْكُلُ النَّارُ مِنْ ابْنِ آدَمَ إِلَّا أَثَرَ السُّجُودِ. حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ. فَيُخْرِجُونَ مِنَ النَّارِ وَقَدْ امْتَحَشُوا، فَيَصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبَتُونَ مِنْهُ كَمَا تَنْبَتُ الْحَبَّةُ فِي حِمْلِ السَّيْلِ. ثُمَّ يَفْرُغُ اللَّهُ تَعَالَى مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ، وَهُوَ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ يَقُولُ: أَيُّ رَبِّ أَصْرِفُ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَشَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذُكَاؤُهَا. فَيَدْعُو اللَّهَ مَا شَاءَ اللَّهُ أَنْ يَدْعُوهُ. ثُمَّ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: هَلْ عَسَيْتَ إِنْ فَعَلْتَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ يَقُولُ: لَا أَسْأَلُكَ غَيْرَهُ. وَيُعْطِي رَبُّهُ مِنْ عُهُودٍ وَمَوَائِقَ مَا شَاءَ اللَّهُ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ. فَإِذَا أَقْبَلَ عَلَى الْجَنَّةِ وَرَأَاهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ. ثُمَّ يَقُولُ: أَيُّ رَبِّ قَدَّمَنِي إِلَى بَابِ الْجَنَّةِ. يَقُولُ اللَّهُ لَهُ: أَلَيْسَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَائِقَكَ لَا تَسْأَلُنِي غَيْرَ الَّذِي أُعْطَيْتَكَ؟ وَيَلِكُ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ. يَقُولُ: أَيُّ رَبِّ، وَيَدْعُو اللَّهَ حَتَّى يَقُولَ لَهُ: فَهَلْ عَسَيْتَ إِنْ أُعْطَيْتَكَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ يَقُولُ: لَا وَعِزَّتِكَ. فَيُعْطِي رَبُّهُ مَا شَاءَ اللَّهُ مِنْ عُهُودٍ وَمَوَائِقَ. فَيَقْدُمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا قَامَ عَلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ فَرَأَى مَا فِيهَا مِنَ الْخَيْرِ وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَيُّ رَبِّ أَدْخَلَنِي الْجَنَّةَ. يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: أَلَيْسَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَائِقَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ؟ وَيَلِكُ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ. يَقُولُ: أَيُّ رَبِّ لَا أَكُونُ أَشَقَى خَلْقِكَ. فَلَا يَزَالُ يَدْعُو اللَّهَ حَتَّى يَضْحَكَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنْهُ، فَإِذَا ضَحِكَ اللَّهُ مِنْهُ قَالَ: ادْخُلِ الْجَنَّةَ. فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ: تَمَنَّهُ. فَيَسْأَلُ رَبُّهُ «وَيَتَمَنَّى، حَتَّى إِنَّ اللَّهَ لَيَذْكُرُهُ مِنْ كَذَا وَكَذَا، حَتَّى إِذَا انْقَطَعَتْ بِهِ الْأُمَانِيُّ قَالَ اللَّهُ تَعَالَى: ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ».

قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ لَا يَرُدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا. حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ أَنَّ اللَّهَ قَالَ لِذَلِكَ الرَّجُلِ وَمِثْلُهُ مَعَهُ، قَالَ أَبُو سَعِيدٍ: وَعَشْرَةُ أَمْثَالِهِ مَعَهُ يَا أَبَا هُرَيْرَةَ. قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلَّا قَوْلَهُ ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ. قَالَ أَبُو سَعِيدٍ أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَهُ: ذَلِكَ لَكَ وَعَشْرَةُ أَمْثَالِهِ. قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ.

[325–300]. (Dār al-Salām 0350) ‘Abdullāh ibn ‘Abd al-Raḥmān al-Dārimī narrated:ⁱ Abū al-Yamān reported; Shu‘ayb reported; from al-Zuhri; Sa‘īd ibn al-Musayyib and ‘Aṭā’ ibn Yazīd al-Laythī reported to me that Abū Hurayrah reported to them: ‘People said to the Prophet (peace be upon him): “Messenger of God, will we see our Lord on the Day of Judgement? ...” He reported the hadith in the same way as Ibrūhūm ibn Sa‘īd’s narration.’

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، أَخْبَرَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ وَسَأَقُ الْحَدِيثَ بِمِثْلِ مَعْنَى حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ.

[326–301]. (Dār al-Salām 0351) Muhammad ibn Rāfi‘ narrated: ‘Abd al-Razzāq narrated; Ma‘mar reported; from Hammām ibn Munabbih, who said: ‘This is what Abū Hurayrah narrated from God’s Messenger (peace be upon him). He mentioned a number of hadiths including: “And God’s Messenger (peace be upon him) said: ‘The lowest status of any of you in heaven is that He will say to him: “Say your wishes”. He will express his wishes and add more. He will say to him: “Have you said your wishes?” He will say: “Yes”. God will say to him: “You shall have all you have wished, twice over”’’.⁶⁸

وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنْ أَذْنَى مَقْعَدٍ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ. فَيَتَمَنَّى وَيَتَمَنَّى. فَيَقُولَ لَهُ: هَلْ تَمَنَيْتَ؟ فَيَقُولُ نَعَمْ. فَيَقُولَ لَهُ: فَإِنَّ لَكَ مَا تَمَنَيْتَ وَمِثْلَهُ مَعَهُ.

Text Explanation

68. When his companions asked whether they will see God on the Day of Judgement, the Prophet asked them whether they are ever obstructed from seeing the full moon or looking at the sun when there are no clouds in the sky. When they said no, he then told them that they will definitely see Him like that. In fact, the Prophet’s question could be read in different ways: ‘Do you ever prevent anyone seeing the moon or the sun? Or do you need to join efforts in order to be able to see the sun? Or are you ever constrained or physically tired by trying to see them?’ All of these readings are correct. The Prophet wanted to tell them that they will definitely see Him most clearly, without any difficulty, and this will be the case for all believers. A different version of this hadith entered by al-Bukhārī

in his *Ṣaḥīḥ* anthology means: 'Do not be in doubt and do not disagree with each other about seeing Him', but God knows best.

The Prophet mentions the ones who in this life worshipped false deities. The Arabic word used by the Prophet is *tāghūt*. Al-Layth, Abū 'Ubaydah, al-Kisā'ī and most linguists say that this word denotes whatever is worshipped other than God. Ibn 'Abbās, Muqātil, al-Kalbī and others say that it refers to Satan, or to idols. The word is used invariably as singular, plural, masculine and feminine.

The Prophet mentions that when those who worshipped different deities have followed them, 'this community will remain and the hypocrites among them will remain with them'. Scholars say that they remain with the believers because in this present life, they seek cover with them, pretending that they believe. They do the same in the life to come and try to seek cover with the believers. They follow them and walk in their light until '*a wall with a gate will be raised between them: within it will be mercy, and outside will be suffering*'. (57: 13) Thus, the believers' light will be removed from them. Some scholars say that these are the ones who are expelled from the Prophet's pool (*ḥawḍ*), and who are cast away, but God knows best.

The hadith mentions: 'God, the Glorious, the Exalted, will come to them in an image other than the image they know. He will say: "I am your Lord". They will say: "We seek refuge with God against you. We will stay in this place until our Lord comes to us. When He comes we will know Him". God, the Exalted, then comes to them in His image which they know. He will say: "I am your Lord". They will answer: "Yes, You are our Lord", and they will follow Him'.

Scholars have two views on the hadiths and Qur'anic verses that mention the attributes of God. The first one is upheld by the great majority of the scholars of the early generations, or indeed all of them. They say that we must not speak about their meaning, but believe in them and that they have a meaning that is suited to God's glory and greatness. At the same time, we must firmly believe that nothing whatsoever bears the slightest comparability to God and that shape, movement, form and all other qualities of creatures do not apply to Him. This view is upheld by a number of scholars of theology and endorsed by some of the most prominent among them. It is the safer view to uphold.

The second view is that of most scholars of theology. They say that God's attributes are interpreted as best suits them where they occur. Their interpretation is right for a person who is well versed in Arabic, rules of major principles and rules of deduction, as well as a good command of religious scholarship. According to this view, the Prophet's statement that 'God will come to them' means that they see Him, because normally the one who is absent cannot be seen until he comes. Hence, 'coming' is used here figuratively to refer to their seeing Him. It is also said that 'coming' is an act of God to which He gave this description. Another suggestion is that 'God will come to them' means that some angels will come to them. *Qādī 'Iyāḍ* says this seems to be close to the hadith: 'This angel who comes to them in the image they reject appears to have the marks of angels and other creatures'. Alternatively, the statement means that God brings them an image and He shows them images of His angels and other creation that are unlike God's attributes as a test to which He puts them. This will be the last test the believers undergo. If this angel, or this image, says to them 'I am your Lord', they will identify in him features of being created. They will thus know that he is not their Lord and they will appeal to God for refuge from him.

The Prophet then says: 'God, the Exalted, then comes to them in His image which they know'. 'Image' here means His description. This means that God will appear to them in the description they know of Him. They will thus know Him by His description, even though they have never seen Him before. They know that He is unlike any of His creation. Thus, they know that He is their Lord and they acknowledge this.

When they see the image of a created being, they say: 'We seek refuge with God against you'. Al-Khaṭṭābī said that this could be the word of the hypocrites in particular. *Qādī 'Iyāḍ* disagrees, and he said: 'It is not right to say that it is the expression of the hypocrites. Indeed, it does not fit in the context'. What *Qādī 'Iyāḍ* said is certainly true. The hadith makes this clear. They seek refuge with God because, as we have said, they see the features of creation in that image.

The Prophet says of the believers: 'They will follow Him'. This means that they follow His bidding that they go to Heaven, or they follow His angels who will take them to Heaven, but God knows best.

The hadith mentions: 'The *ṣirāṭ* will be erected over the two ends of Hell'. This confirms that the *ṣirāṭ* will be there, and this is the belief of the people of truth. Scholars of early generations are all agreed that it will be there. It is a bridge erected over Hell and all people will be made to pass over it. They will be saved according to their status and conditions. Others will fall into Hell, may God save us all from it. Our scholars of theology and others of past generations say that *ṣirāṭ* is the breadth of a single hair or less and sharper than a sword, as mentioned by Abū Saʿīd al-Khudrī here and in another hadith in this book, but God knows best.

The Prophet confirms that he and his community will be the first to cross over and reach the other end. He adds that only God's messengers will be speaking then, because of the great distress and fear that overwhelms people. What is meant here is that at the time of crossing over the *ṣirāṭ* none will be speaking except God's messengers. Otherwise, there are situations on the Day of Judgement when people will speak. God says in reference to the Day of Judgement: *'One Day every soul will come pleading for itself'*. (16: 111) Moreover, people will be blaming one another for what they have done, and they will blame their leaders for having led them astray, but God knows best.

'The messengers' supplication at the time is "Our Lord, keep us all safe! Keep us all safe". This is because of their kindness and compassion. They want everyone to be safe. This implies that supplication should be as suits the prevailing conditions. In every situation we pray to God as we feel to best suit that situation.

The Prophet mentions that there are hooks like the thorns of the Sa'dān tree. This is a tree which is covered all around with large thorns. The hooks 'will snatch people by their deeds', meaning either because of, or according to, their deeds. The Prophet explains what happens then: 'Some are believers who will stay [on course] by virtue of their deeds, and others will be requited until they are saved'.

The hadith mentions that God will then bestow His mercy on some of the dwellers of Hell and order the angels to bring out of it everyone who believed in His oneness. The angels will know them by the marks of their worship. The Prophet says: 'The Fire burns all of a human being except the mark of prostration. God has forbidden the Fire to burn out the mark of prostration'. The apparent meaning

of this statement is that the Fire will not obliterate all the body parts involved in the act of prostration during prayer. These are the forehead, the two hands, the two knees and the feet. This is stated by some scholars, but *Qāḍī* 'Iyāḍ rejects it. He says that the mark of the prostration is on the forehead only. The view we choose is the first one. It may be said that Muslim mentions later a hadith quoting the Prophet that some people come out of the Fire burning, except for the circles of their faces. The answer here is that these are a particular group of those who come out of Hell, who are all burnt except for the circles of their faces. Others will have all their body parts involved in prostration saved, according to the general import of this hadith. This hadith is general, while the other applies to a particular group. The rule is that the general statement is upheld except for what is identified as peculiar, but God knows best.

The Prophet then mentions: 'They will be brought out of the Fire, burnt. The water of life will be poured over them and they will be revived, like the seeds that shoot out at the side of a flood basin'. The Prophet likens their revival to the seeds of some plants and weeds which shoot out in the wild and by the side of water courses. When flood water runs its course, it leaves mud and dirt which provide fertile soil for such seeds, enabling them to grow. Here, the meaning is that these people will be quickly revived: they will look fresh and well.

The Prophet then mentions the case of the last of these people. He is a man who is brought out of Hell, but his face remains turned towards it. He prays to God to let him face away from it, saying: 'Its smell has poisoned me and its flames have burnt me'. Linguists say that the word used by the Prophet here, *qashabanī*, means: 'it has poisoned, hurt and killed me'. Al-Dāwūdī said: 'It means that it has changed my skin and my shape'. He also complains of its flames having burnt his skin. He will continue to pray to God for one thing after another, despite giving firm pledges every time that he will not ask for more, until he is at the gate of Heaven and its gate is open. He will then pray to be admitted into it.

'He will continue to pray to God until God, the Glorious, the Exalted, smiles at him.' Scholars say that God's smiling at him means that He is happy at what His servant has done and that He loves him and will bestow His grace on him. When God has admitted him into Heaven, He will tell him to say his wishes. The man 'will pray to his

Lord and say his wishes. Indeed, God will remind him to say such and such'. God will tell him what things to wish for. This is an aspect of God's abounding grace and limitless mercy. God grants him all that he wished and will double it for him, according to Abū Hurayrah's narration. However, Abū Sa'īd al-Khudrī's version states that it will be multiplied ten times. Scholars say that the two versions are reconciled in this way: the Prophet first mentioned what Abū Hurayrah reports. God later bestowed further grace informing the Prophet of it, and the Prophet then informed his companions of this. Abū Sa'īd al-Khudrī learnt it but Abū Hurayrah was not present at the time and did not hear it from the Prophet.

[327–302]. (Dār al-Salām 0352) Suwayd ibn Sa'īd narrated to me.ⁱ Ḥafṣ ibn Maysarah narrated to me; from Zayd ibn Aslam; from 'Aṭā' ibn Yasār; from Abū Sa'īd al-Khudrī: **'During the Prophet's lifetime, some people said: "Messenger of God, will we be seeing our Lord on the Day of Judgement?" God's Messenger (peace be upon him) said: "Yes. Are you obstructed from seeing the sun at midday when the sky is clear and without clouds?" They said: No, Messenger of God. He said: "Are you obstructed from seeing the moon when it is full and the sky is clear having no clouds?" They said: No, Messenger of God. He said: "You shall not be obstructed in seeing God, the Glorious, the Exalted, on the Day of Judgement any more than you are obstructed in seeing either of them. On the Day of Judgement, a caller shall announce: Let every community follow what they worshipped. Everyone who worshipped anyone other than God, the Glorious, whether idols or other objects, will then drop into the Fire. When there remain only the people who worshipped God, both pious and sinful, as well as those remaining from the people of earlier revelations, the Jews will be called out and asked: Who did you worship? They will say: We worshipped Ezra, son of God. They will be told: You lie. God never took to Himself a mate or a son. What do you want? They will say: We are thirsty, our Lord. Give us a drink. They will be shown [a direction and will be told]: Will you not come over? They will be driven to Hell; it is like a mirage, parts of which break over other parts, and they will fall into the Fire. Then the Christians will be called out and asked: Who did you worship? They will say: We worshipped Christ, son of God. They will be told: You lie. God never took to**

Himself a mate or a son. What do you want? They will say: We are thirsty, our Lord. Give us a drink. They will be shown [a direction and will be told]: Will you not come over? They will be driven to Hell; it is like a mirage, parts of which break over other parts, and they will fall into the Fire.

“When there remain only the people who worshipped God, pious and sinful, the Lord of all the worlds, the Glorious, the Exalted, will come to them in an image other than the one they had seen. They will be asked: What are you waiting for? Every community should follow what they worshipped. They will say: Our Lord, we deserted people in our first life when we were most in need of them, but we did not associate with them. He will say: I am your Lord. They will say: We seek refuge with God from you. We shall never associate anything with God (twice or three times). Indeed some of them almost fall over. He will ask: Is there a sign you have of Him and you will recognize Him with it? They will say: Yes. Things then become so dire. God will then permit everyone who used to prostrate himself willingly before Him to prostrate themselves, while everyone who used to hypocritically prostrate himself, without conviction, God will make their backs in one solid piece. If any of them tries to prostrate himself, he will fall on his back. They will then lift their heads, and He will change back to His image they saw the first time. He will say: I am your Lord. They will say: You are our Lord. Then the bridge will be erected over Hell and intercession will be permitted. They will say: Our Lord, keep us all safe. Keep us all safe. People asked: Messenger of God, what is the bridge? He said: It is a slippery slope with sickles, hooks and thorns [like a tree] in Najd with small thorns called al-Sa’dān. The believers will pass in a glimpse of an eye, and like lightning, wind, birds and the best of horses and riders. Among them will be those who are well and safe, and others with scratches will be saved, while others are thrown in the Fire of Hell. When the believers have been saved from the Fire, then, by Him who holds my soul in His hand, none of you will be more eagerly appealing to God for their rights than the believers appealing on the Day of Judgement for their brethren who are in Hell. They will say: Our Lord, they used to fast and pray with us and they used to perform the pilgrimage. They will be told: Bring out whomever you know. The Fire will be forbidden to burn them.

They will bring out a large number of people, some of them will have been burnt up to the middle of their legs, and others to their knees. They will then say: Our Lord, none whom You have ordered remains there. He will say: Go back, and bring out whoever you find there with the weight of one dinar of goodness in their hearts. They will bring out a large number of people. They will say: Our Lord, we have left there none of whom You have ordered. He will say: Go back, and bring out whoever you find there with the weight of half a dinar of goodness in their hearts. They will bring out a large number of people. They will say: Our Lord, we have left there none of whom You have ordered. He will say: Go back, and bring out whoever you find there with an atom's weight of goodness in their hearts. They will bring out a large number of people. They will then say: Our Lord, we have left nothing of goodness there.""

Abū Saʿīd al-Khudrū used to say: If you do not believe me in this hadith, read then God's words: *'Indeed God does not wrong anyone by as much as an atom's weight. And if there be a good deed, He will multiply it, and will bestow a great reward out of His Grace'*. (4: 40)

""God, the Mighty, the Exalted, will say: The angels, the prophets and the believers have all done their intercession. Only the Most Merciful of all those who have mercy remains. He will take a handful out of the Fire, bringing out of it people who never did any good whatsoever. They are burnt out. He will put them in a river at the mouth of Heaven called the river of life. They will be revived like a wild seed bringing out its shoot at the side of the flood basin. Do you not see it close to a rock or a tree. Whatever faces the sun is slightly yellow or slightly green, while the one in the shade is white.""

'People said: "Messenger of God, you seem to have taken your flock into the desert". He said: "They will come out like pearls, and they will have rings in their necks. The people of Heaven will recognize them. These are the ones freed by God. God will admit them into Heaven even though they had done nothing good. He will say to them: Go into Heaven; whatever you see is yours. They will say: Our Lord, You have given us what You have given to none other. He says: I have something better in store for you. They say:

Our Lord, what is better than this? He says: My pleasure with you. I shall never be displeased with you.”

وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنِي حَفْصُ بْنُ مِيسَرَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ نَاسًا فِي زَمَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَعَمْ». قَالَ: «هَلْ تُصَارُونَ فِي رُؤْيَةِ الشَّمْسِ بِالظَّهْرِ صَحْوًا لَيْسَ مَعَهَا سَحَابٌ؟ وَهَلْ تُصَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةً الْبَدْرِ صَحْوًا لَيْسَ فِيهَا سَحَابٌ؟». قَالُوا: لَا يَا رَسُولَ اللَّهِ. قَالَ: «مَا تُصَارُونَ فِي رُؤْيَةِ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ، إِلَّا كَمَا تُصَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا. إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَذَنْ مُؤَدَّنٌ لِيَتَّبِعَ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. فَلَا يَبْقَى أَحَدٌ كَانَ يَعْبُدُ غَيْرَ اللَّهِ سُبْحَانَهُ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَتَسَاقَطُونَ فِي النَّارِ. حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ وَفَاجِرٍ، وَغَيْرِ أَهْلِ الْكِتَابِ. فَيُدْعَى الْيَهُودُ فَيَقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ. فَيَقَالُ: كَذَبْتُمْ مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ. فَمَاذَا تَبْغُونَ؟ قَالُوا عَطِشْنَا يَا رَبَّنَا فَاسْقِنَا. فَيُشَارُ إِلَيْهِمْ: أَلَا تَرِدُونَ؟ فَيَحْشَرُونَ إِلَى النَّارِ، كَأَنَّهُمَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا. بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ. ثُمَّ يُدْعَى النَّصَارَى فَيَقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيَقَالُ لَهُمْ: كَذَبْتُمْ. مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ. فَيَقَالُ لَهُمْ: مَاذَا تَبْغُونَ؟ فَيَقُولُونَ: عَطِشْنَا يَا رَبَّنَا فَاسْقِنَا. قَالَ: فَيُشَارُ إِلَيْهِمْ، أَلَا تَرِدُونَ؟ فَيَحْشَرُونَ إِلَى جَهَنَّمَ كَأَنَّهُمَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ. حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ تَعَالَى مِنْ بَرٍّ وَفَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ سُبْحَانَهُ وَتَعَالَى فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا. قَالَ: فَمَا تَنْتَظِرُونَ تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. قَالُوا: يَا رَبَّنَا، فَارْقِنَا النَّاسَ فِي الدُّنْيَا أَفْقَرُ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ. فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، لَا نُشْرِكُ بِاللَّهِ شَيْئًا، مَرَّتَيْنِ أَوْ ثَلَاثًا، حَتَّى إِنْ بَعْضُهُمْ لِيَكَادُ أَنْ يَتَّقِلَبَ. فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ فَتَعْرِفُونَهُ بِهَا؟ فَيَقُولُونَ: نَعَمْ. فَيُكْشَفُ عَنْ سَاقٍ، فَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلَّا أَذِنَ اللَّهُ لَهُ بِالسُّجُودِ. وَلَا يَبْقَى مَنْ كَانَ يَسْجُدُ اتِّقَاءً وَرِبَاءً إِلَّا جَعَلَ اللَّهُ ظَهْرَهُ طَبَقَةً وَاحِدَةً، كُلَّمَا أَرَادَ أَنْ يَسْجُدَ خَرَّ عَلَى فَقَاهُ. ثُمَّ يَرْفَعُونَ رُءُوسَهُمْ، وَقَدْ تَحَوَّلَ فِي صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ، فَقَالَ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: أَنْتَ رَبَّنَا. ثُمَّ يُضْرَبُ الْحِسرُ عَلَى جَهَنَّمَ، وَتُحْلَلُ الشَّفَاعَةُ وَيَقُولُونَ: اللَّهُمَّ سَلِّمْ سَلِّمْ.. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْحِسرُ؟ قَالَ: «دَحْضُ مَرَلَةٍ. فِيهِ خَطَاطِيفٌ وَكَالْكَلْبِ وَحَسَكٌ تَكُونُ بِنَجْدٍ، فِيهَا شُوَيْكَةٌ يُقَالُ لَهَا السَّعْدَانُ. فَيَمُرُّ الْمُؤْمِنُونَ كَطَرْفِ الْعَيْنِ، وَكَالْبَرْقِ وَكَالرَّيحِ وَكَالطَّيْرِ وَكَالْجَاوِيدِ الْخَيْلِ وَالرَّكَابِ. فَتَنَاجٍ مُسَلَّمٌ، وَمَخْدُوشٌ مُرْسَلٌ، وَمَخْدُوشٌ فِي نَارِ جَهَنَّمَ. حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ، فَوَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْكُمْ مِنْ أَحَدٍ بِأَشَدَّ مُنَاشِدَةً لِلَّهِ فِي اسْتِفْصَاءِ الْحَقِّ مِنَ الْمُؤْمِنِينَ لِهَذَا يَوْمَ الْقِيَامَةِ لِإِخْوَانِهِمُ الَّذِينَ فِي النَّارِ. يَقُولُونَ: رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا، وَيُصَلُّونَ وَيُحْجُونَ. فَيَقَالُ لَهُمْ:

أَخْرَجُوا مَنْ عَرَفْتُمْ. فَتَحَرَّمَ صُورُهُمْ عَلَى النَّارِ، فَيُخْرِجُونَ خَلْقًا كَثِيرًا، قَدْ أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقِيهِ وَإِلَى رُكْبَتَيْهِ. ثُمَّ يَقُولُونَ: رَبَّنَا مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْنَا بِهِ. فَيَقُولُ: ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ خَلْقًا كَثِيرًا، ثُمَّ يَقُولُونَ: رَبَّنَا لَمْ نَذَرْ فِيهَا أَحَدًا مِمَّنْ أَمَرْنَا. ثُمَّ يَقُولُ: ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ خَلْقًا كَثِيرًا. ثُمَّ يَقُولُونَ: رَبَّنَا لَمْ نَذَرْ فِيهَا مِمَّنْ أَمَرْنَا أَحَدًا. ثُمَّ يَقُولُ: ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ خَلْقًا كَثِيرًا. ثُمَّ يَقُولُونَ: رَبَّنَا لَمْ نَذَرْ فِيهَا خَيْرًا.. وَكَانَ أَبُو سَعِيدٍ الْخُدْرِيُّ يَقُولُ: إِنْ لَمْ تُصَدِّقُونِي بِهَذَا الْحَدِيثِ فَافْرُءُوا إِنْ شِئْتُمْ: «إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا». فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: شَفَعَتِ الْمَلَائِكَةُ، وَشَفَعَ النَّبِيُّونَ، وَشَفَعَ الْمُؤْمِنُونَ، وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ. فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ، فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ، قَدْ عَادُوا هُمًّا، فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ، يُقَالُ لَهُ نَهْرُ الْحَيَاةِ. فَيُخْرِجُونَ كَمَا تَخْرُجُ الْحَبَّةُ فِي حِمِلِ السَّيْلِ. أَلَا تَرَوْنَهَا تَكُونُ إِلَى الْحَبْرِ أَوْ إِلَى السَّجَرِ مَا يَكُونُ إِلَى الشَّمْسِ أَصْفَرُ وَأُخْيَضَرُ، وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضُ». فَقَالُوا: يَا رَسُولَ اللَّهِ كَأَنَّكَ كُنْتَ تَرَعَى بِالْبَادِيَةِ؟ قَالَ: «فَيُخْرِجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْحَوَاتِمُ، يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ. هَؤُلَاءِ عَتَقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ، وَلَا خَيْرٍ قَدَّمُوهُ. ثُمَّ يَقُولُ: ادْخُلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ. فَيَقُولُونَ: رَبَّنَا أَعْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ. فَيَقُولُ لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا. أَرَبْنَا أَيْ شَيْءٍ أَفْضَلُ مِنْ هَذَا؟ فَيَقُولُ: رِضَايَ، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا.

[328-000]. (Dār al-Salām 0353) Muslim said: 'I read out this hadith on intercession to 'Īsā ibn Ḥammād Zughbah al-Miṣrī, and I said to him: May I narrate this hadith from you, stating that you heard it from al-Layth ibn Sa'd? He said: "Yes".' I said to 'Īsā ibn Ḥammād: Did al-Layth ibn Sa'd report this from Khālid ibn Yazīd, from Sa'īd ibn Abī Hilāl, from Zayd ibn Aslam, from 'Atā' ibn Yasār, from Abū Sa'īd al-Khudri, stating: 'We said: Messenger of God, will we be seeing our Lord? God's Messenger said: "Are you obstructed from seeing the sun on a clear day?" We said: "No", and I narrated the hadith to its end and it is similar to the narration by Ḥafṣ ibn Maysarah'. He added after 'even though they had done nothing good:' 'They will be told: whatever you see is yours and the same like it'.

Abū Sa'īd said: 'I have been informed that the bridge will be finer than a single hair and sharper than a sword'.

Al-Layth's narration does not include: 'Our Lord, You have given us what You have given to none other' and what comes after it.

Īsā ibn Hammād confirmed it.

قَالَ مُسْلِمٌ قَرَأْتُ عَلَى عِيسَى بْنِ حَمَّادٍ رُغْبَةَ الْمُصْرِيِّ هَذَا الْحَدِيثَ فِي الشَّفَاعَةِ وَقُلْتُ لَهُ: أَدَّثْتُ بِهَذَا الْحَدِيثِ عَنْكَ أَنْتَ سَمِعْتَ مِنَ اللَّيْثِ بْنِ سَعْدٍ؟ فَقَالَ: نَعَمْ. قُلْتُ لِعِيسَى بْنِ حَمَّادٍ: أَخْبَرَكُمُ اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءٍ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ أَنْتَ أَرَى رَبَّنَا؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ تُضَارُونَ فِي رُؤْيَا الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ؟» قُلْنَا: لَا. وَسُقْتُ الْحَدِيثَ حَتَّى انْقَضَى آخِرُهُ، وَهُوَ نَحْوُ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ. وَرَأَدَ بَعْدَ قَوْلِهِ: «بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا قَدَمٍ قَدَّمُوهُ: «فَيَقَالُ لَهُمْ: لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ».

قَالَ أَبُو سَعِيدٍ: بَلَغَنِي أَنَّ الْجِسْرَ أَدْقُ مِنَ الشَّعْرَةِ وَأَحَدُ مِنَ السَّيْفِ. وَلَيْسَ فِي حَدِيثِ اللَّيْثِ: «فَيَقُولُونَ رَبَّنَا أَعْطَيْنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ». وَمَا بَعْدَهُ

فَأَقْرَأَ بِهِ عِيسَى بْنُ حَمَّادٍ.

[000–303]. (Dār al-Salām 0354) Abū Bakr ibn Abī Shaybah narrated it: Ja 'far ibn 'Awn narrated; Hishām ibn Sa'd narrated; Zayd ibn Aslam narrated with the same chain of transmission as that of both of them: **a similar hadith to that of Ḥafṣ ibn Maysarah to the end. He added something and omitted something.**⁶⁹

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، بِإِسْنَادِهِمَا، نَحْوَ حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ إِلَى آخِرِهِ وَقَدْ زَادَ وَنَقَصَ شَيْئًا.

Text Explanation

69. The hadith once again confirms that there will be nothing to prevent the believers seeing their Lord on the Day of Judgement, just as nothing can prevent anyone seeing the sun on a bright, cloudless day, then mentions the gathering of mankind and how unbelievers go to Hell, community by community. 'They will be driven to Hell; it is like a mirage, parts of which break over other parts, and they will

fall into the Fire'. A mirage is an optical illusion caused by atmospheric conditions, especially the appearance of a sheet of water in a desert or on a flat surface in a hot climate. A thirsty person may head towards it, but when he gets there he finds nothing. The unbelievers will reach Hell—may God protect us and all Muslims from it and from all adversity. Thirsty as they are they imagine that they will find water, but they fall into Hell. It is described by way of parts breaking other parts, as if it is raging fiercely, so that its flames appear like waves, breaking into each other. Indeed, Hell is called, *al-ḥuṭamah* in the Qur'an, meaning 'the crushing one', because it crushes what is thrown into it.

The Prophet says: 'The Lord of all the worlds will come to them in an image other than the one they had seen'. The last phrase, 'the one they had seen', means His description known to believers, namely that He is unlike anything. We have already explained the meaning of God's 'coming' and 'image', but God knows best.

'They will say: Our Lord, we deserted people in our first life when we were most in need of them, but we did not associate with them'. This refers to their earnest supplication to God to remove from them the hardship of the Day of Judgement. They assert that they were committed to obeying Him during their life in this world, deserting people who strayed from His line, even though those were their relatives and friends whom they needed for their various interests. This is what happened to the Prophet's companions, who had to migrate, and to many other groups of believers in different generations. They boycott people who are opposed to God and His Messenger despite being in need of them and their support. They prefer to seek God's pleasure as the means of serving their own immediate interests. This is the apparent meaning of the hadith, though *Qādī 'Iyāḍ* denied this and considered that the wording in Muslim's *Ṣaḥīḥ* is altered. The case he made is mistaken, and what we have said is sounder.

The hadith says: 'Indeed some of them almost turn over'. Turning over means turning away from the right course because of the enormity of the test they had to go through, but God knows best. 'Things then become so dire,' the hadith uses here a metaphor which, literally translated, reads: 'Legs are bared'. This metaphor has become a sort of proverb, indicating severe hardship, derived from

the fact that when a person faces a hard situation, he rolls up his sleeves and rolls down his socks in a gesture indicating that he is paying full attention to his situation in order to deal with it successfully. *Qāḍī* 'Iyāḍ suggests that what is meant here is that there will be great light. Indeed, this is mentioned in another hadith. Ibn Fūrāk said: 'This means the great pleasure and feeling of happiness that occur to the believers when they see their Lord'. *Qāḍī* 'Iyāḍ also suggests that 'this may refer to a sign God shows to the believers, such as the appearance of a group of angels with particularly great form. It may also mean a particular and unfamiliar creature which God makes a sign that the believers recognize'. It is also said that the 'baring of legs' means the removal of fear that had so far overwhelmed them. They will thus be reassured and will prostrate themselves. Al-Khaṭṭābī said: 'This sight on the Day of Judgement is different from the believers' seeing God in Heaven. This one is a test while the one in Heaven is an honour God bestows on the believers', but God knows best.

'God will then permit everyone who used to prostrate himself willingly before Him to prostrate themselves, while everyone who used to hypocritically prostrate himself, without conviction, will have their backs in one solid piece.' This prostration is a test God sets for His servants. Some scholars cite this hadith and the Qur'anic verse that says: '*they will be asked to prostrate themselves, but they will not be able to do so*', (68: 42) as evidence confirming the possibility of assigning a duty beyond people's ability. This is wrong, because the Hereafter is not a life where duties will be assigned, they are merely put to the test. The hadith mentions that the hypocrites will have 'their backs in one solid piece', meaning in this condition they will not be able to prostrate themselves, but God knows best.

Some people may imagine that the hypocrites will see God along with the believers, and in fact some have expressed this, as Ibn Fūrāk mentions. This is due to the Prophet's statement: 'This community will remain and the hypocrites among them will remain with them, and God will come to them ...'. However, what such people say is false. Indeed, all Muslim scholars are unanimously agreed that the hypocrites will not see God and this hadith does not say that they do; all it says is that the hypocrites and the believers will see an image, and they will later see God. This does not mean that every one of

them will necessarily see Him. Evidence from the Qur'an and the Sunnah is plentiful confirming that a hypocrite will not see God, the Mighty, the Exalted, but God knows best.

'They will then lift their heads, and He will change back to His image they saw the first time.' The words 'His image' is what we find in many or most original copies, but in some of them it occurs as 'an image'. This means that God will have removed what prevented them from seeing Him and He appears to them.

'Then the bridge will be erected over Hell and intercession will be permitted.' In the earlier hadith the bridge is referred to as the *ṣirāṭ* and these two words are synonyms. The Prophet's companions asked him about the bridge, and he described it as 'a slippery slope'; the fact that it is a slope stresses its slippery nature. It is also full of 'sickles, hooks and thorns', which are made of iron.

The believers will pass over the bridge at speed: 'Among them will be those who are well and safe, and others with scratches will be saved, while others are thrown in the Fire of Hell'. This means that they will be three groups: one that is well and safe, suffering nothing whatsoever, the second group which suffers some scratches, which are allowed to heal and then they go to Heaven, and the last group who stumble and fall into Hell.

'By Him who holds my soul in His hand, none of you will be more eagerly appealing to God for their rights than the believers appealing on the Day of Judgement for their brethren who are in Hell.' The phrase 'eagerly appealing to God for their rights', includes in Arabic a word that occurs in different manuscripts in four different forms because of the old method of writing which leaves letters undotted. *Qāḍī* 'Iyād insists that only one of them is correct, while the others are mistaken. In fact, all four forms are correct and each has a suitable meaning that highlights different qualities. Yaḥyā ibn Bukayr's narration of this hadith gives a rather different emphasis in this sentence. It says: 'You do not urge the enforcement of the truth when it appears clearly to you any more than the believers appealing to the Almighty on behalf of their brethren, once they have realized that they themselves are safe'. This narration was mentioned by al-Layth and it explains the meaning. The first and second alternatives are derived from a root that means 'enlightenment'. Thus, the meaning is: if during your life you encounter an important problem and you do not see your way of

solving it, when you eagerly appeal to God for enlightenment, your appeals will not be more eager than those of the believers interceding for their brethren. The third and fourth alternatives come from a root meaning 'taking in full', and the meaning becomes: during this life, none of your appeals to God to enable one to get back from his opponent his due right in full are as eager as the believers intercession for their brethren on the Day of Judgement, but God knows best.

The Prophet says that God will say to the believers to bring out of Hell all who have in their hearts the weight of a dinar, then half a dinar, then an atom's weight of goodness. *Qāḍī* 'Iyāḍ said: 'Goodness in this sense means certainty of faith. The true meaning is that it is something more than just faith, because faith, which is belief, is one whole and cannot be divided. What may be divided is something extra, such as a good action, an act of worship done in private, a good feeling such as compassion for someone in distress, a feeling of fear of God or a genuinely good intention. This is evidenced by another hadith that says: "Then will come out of the Fire everyone who said 'There is no deity other than God' and has a particle of goodness in his heart".'

Then God will say: 'The angels, the prophets and the believers have all done their intercession. Only the Most Merciful of all those who have mercy remains. He will take a handful out of the Fire, bringing out of it people who never did any good whatsoever'. In another hadith, He says: 'I shall bring out of it everyone who said: there is no deity other than God'. *Qāḍī* 'Iyāḍ said: 'These are the people who have nothing other than their belief. An atom's weight is given as an example of the smallest amount of goodness That God says "whoever have in their hearts an atom's weight of goodness" means that good action will not be of benefit unless it is consciously done and with a proper intention. Moreover, it shows that faith may increase or decrease. This is the view of the Sunni scholars'.

The hadith mentions that the believers will say to God that they left no goodness in Hell. This means that they leave no one with goodness. The Prophet says that 'God will take a handful out of the Fire', which means that He holds a large number of people. 'Bringing out of it people who never did any good whatsoever. They are burnt out. He will put them in a river at the mouth of Heaven called the

river of life'. The mouth of a river is its beginning. Ibn Qaraqūl says in *Maṭāli' al-Anwār*: 'It appears that the hadith means they are placed at the beginning of the ways into the palaces and homes in Heaven'.

The Prophet says about these people: 'They will come out like pearls, and they will have rings in their necks. The people of Heaven will recognize them. These are the ones freed by God'. In his book *al-Taḥrīr*, Imam Ismā'īl al-Taymī said: 'What is meant by rings in this instance is articles of gold or other precious items that they wear on their necks as a mark to recognize them.' That they are 'like pearls' indicates that they are returned pure and shining like pearls, but God knows best. They are recognized by the people of Heaven who will say that they are the ones freed by Him.

Transmission

The last hadith goes as follows: 'Abū Bakr ibn Abī Shaybah narrated; Ja'far ibn 'Awn narrated; Hishām ibn Sa'd narrated; Zayd ibn Aslam narrated with the same chain of transmission as that of both of them: a similar hadith to that of Ḥafṣ ibn Maysarah ...'. What is meant by 'the same chain of transmission as that of both' is how both Ḥafṣ ibn Maysarah and Sa'īd ibn Abī Hilāl report the earlier two versions: from Zayd ibn Aslam, from 'Aṭā' ibn Yasār, from Abū Sa'īd al-Khudrī. Muslim means that Zayd ibn Aslam narrated the hadith from 'Aṭā', from Abū Sa'īd al-Khudrī and three of Zayd's students reported it from him with the same chain of transmission. These are Ḥafṣ ibn Maysarah, Sa'īd ibn Abī Hilāl and Hishām ibn Sa'd. The versions of Ḥafṣ and Sa'īd have been mentioned in full in Muslim's book. Hishām's narration has the same chain of transmission but is closer to Ḥafṣ's text, but God knows best.



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- i. Related by al-Bukhārī, 7437 and 6573; al-Nasā'ī, 1139.
 - i. Related by al-Bukhārī, 806 and 6573.
 - i. Related by al-Bukhārī, 4581 and 7439.

CHAPTER 82

AFFIRMING INTERCESSION; BRINGING BELIEVERS IN GOD'S ONENESS OUT OF THE FIRE

[329–304]. (Dār al-Salām 0355) Hārūn ibn Saʿīd al-Aylī narrated to me:ⁱ Ibn Wahb narrated; Mālik ibn Anas reported; from ʿAmr ibn Yaḥyā ibn ʿUmārah; my father narrated to me; from Abū Saʿīd al-Khudrī: ‘God’s Messenger (peace be upon him) said: **“God admits the people of Heaven into Heaven. He admits into it whomever He wills by His grace and He enters the people of the Fire into the Fire. He then says [to angels]: ‘Examine [the people of Hell] and bring out of it whoever you find with even the weight of one mustard seed of faith in their hearts’. They will be brought out of the Fire, burnt. They will be placed in the River of Life and they will be revived, like a seed that shoots out at the side of the flood basin. Do you not see it coming out yellow and crooked?”**’

وَحَدَّثَنِي هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَى بْنِ عُمَارَةَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُذْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ. يُذْخِلُ مَنْ يَشَاءُ بِرَحْمَتِهِ، وَيُذْخِلُ أَهْلَ النَّارِ النَّارَ. ثُمَّ يَقُولُ انْظُرُوا مَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ. فَيُخْرِجُونَ مِنْهَا حُمًّا قَدْ امْتَحَشُوا. فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ أَوْ الْحَيَا، فَيَنْبُتُونَ فِيهِ كَمَا تَنْبُتُ الْحَبَّةُ إِلَى « جَانِبِ السَّيْلِ أَلَمْ تَرَوْهَا كَيْفَ تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً

[330–305]. (Dār al-Salām 0356) Abū Bakr ibn Abī Shaybah nar-rated: ʿAffān narrated; Wuhayb narrated [H]. Also, Ḥajjāj ibn al-Shāʿir narrated; ʿAmr ibn ʿAwn narrated; Khālīd reported; both from ʿAmr ibn Yaḥyā, with this chain of transmission. Both said: ‘They will be placed in a river called Life’. They were certain of its name. In Khūlid’s narration: ‘Like a particle shooting out by the side of the flood basin’; and in Wuhayb’s narration: ‘Like the seed that shoots

out of the black mud of the flood, or shoots out at the side of the flood basin’.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وَهَيْبٌ، ح. وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا خَالِدٌ، كِلَاهُمَا عَنْ عَمْرُو بْنِ يَحْيَى، بِهَذَا الْإِسْنَادِ، وَقَالَا: فَيُلْقَوْنَ فِي نَهْرٍ يُقَالُ لَهُ الْحَيَاءُ. وَلَمْ يَشْكَا. وَفِي حَدِيثِ خَالِدٍ كَمَا تَنَبَّأَتِ الْغُثَاءُ فِي جَانِبِ السَّيْلِ. وَفِي حَدِيثِ وَهَيْبٍ كَمَا تَنَبَّأَتِ الْحَبَّةُ فِي حِمْلَةٍ أَوْ حِمْلَةٍ السَّيْلِ.

[331–306]. (Dār al-Salām 0357) Naṣr ibn ‘Alī al-Jahḍamī narrated to me: Bishr (meaning Ibn al-Mufaḍḍal) narrated; from Abū Maslamah; from Abū Naḍrah; from Abū Sa‘īd: **‘God’s Messenger (peace be upon him) said: “The dwellers of the Fire who are its own people will neither die nor live there. Others that are in the Fire because of their sins (or he might have said ‘their errors’), God will make them die once. When they are like burnt-out coal, intercession will be permitted. They are brought out in small groups and placed by the rivers of Heaven. Then it will be said: ‘People of Heaven, pour on them’. They will be revived like the seed that shoots out when it is by the side of the flood basin”.**’ A man in the audience said: ‘It seems that God’s Messenger (peace be upon him) had been to the desert’.

وَحَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفَضَّلِ - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ نَاسٌ أَصَابَتْهُمْ النَّارُ بِذُنُوبِهِمْ - أَوْ قَالَ بِخَطَايَاهُمْ - فَأَمَاتَهُمْ إِمَاتَةً، حَتَّى إِذَا كَانُوا فَحْمًا أَذِنَ بِالشَّفَاعَةِ، فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ. ثُمَّ قِيلَ يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ. فَيَنْبِتُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حِمْلِ السَّيْلِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ بِالْبَادِيَةِ.

[000–307]. (Dār al-Salām 0358) The same hadith has been narrated by Muhammad ibn al-Muthannā and Ibn Bashshār. Both said: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; from Abū Maslamah who said: ‘I heard Abū Naḍrah [narrating] from Abū Sa‘īd al-Khudrī; from the Prophet’: **the same hadith up to ‘the side of the flood basin’, without mentioning what comes after that.**⁷⁰

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ إِلَى قَوْلِهِ « فِي حِمْلِ السَّيْلِ ». وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Text Explanation

70. Qādī 'Iyāḍ said:

The view of the Sunni scholars is that intercession is logically possible, but it is definite according to texts, as God clearly says: *'On that Day, intercession will be of no avail to any except a person in whose case the Lord of Grace will have granted permission, and whose word He will have accepted'*. (20: 109) *'They do not intercede for any but those whom He has already graced with His goodly acceptance'*. (21: 28) Other verses in the Qur'an confirm this, as do statements by the Prophet who always said the truth. Indeed, hadiths that together attain the grade of *tawātur* [the highest grade of authenticity], confirm that intercession will take place on behalf of sinners who are believers. Scholars of the early generations and their successors up to the present are unanimous that it will take place, but the Khawārij and some of the Mu'tazilah maintain that it will never happen. They base their argument on some Qur'anic verses such as: *'So, of no benefit to them could be the pleas of any intercessors'*, (47: 48) and, *'The wrongdoers will have neither intimate friend nor intercessor to be heeded'*. (40: 18) These verses speak about the unbelievers. Their interpretation of the hadiths mentioning intercession as meaning raising people's grades in Heaven is certainly incorrect. The wording of the hadiths mentioned in Muslim's book and others clearly show that their view is false and that people who deserve punishment in Hell are ultimately taken out of it.

Intercession is of five types: 1) This first one is special for Prophet Muhammad (peace be upon him), and it focuses on relieving people of the hardship of the Day of Judgement and speeding up the reckoning, as this will be explained later. 2)

Some people will be admitted into Heaven without a reckoning of their deeds. This is also mentioned for our Prophet (peace be upon him). Muslim also mentions it. 3) Intercession on behalf of some people who deserve punishment in Hell. The Prophet will intercede for them, as will others whom God permits. We shall speak about this presently. 4) This applies to sinners who are in Hell. A number of hadiths mention that they are brought out of it by the intercession of Prophet Muhammad (peace be upon him), the angels and other believers. Then God will bring out of Hell everyone who had said: 'There is no deity other than God', as stated in the hadith: 'Only the unbelievers remain in it'. 5) This last one is to give people higher grades in Heaven. This type is not denied by the Mu'tazilah; nor do they deny the first one.

From plentiful reports we learn that the early Muslims often prayed to be included in the Prophet's intercession; indeed, were always keen to receive it. Therefore, no attention need be paid to whoever says that praying to God to grant us the Prophet's intercession is discouraged because this is only done on behalf of sinners. Indeed, it is also for making the reckoning lighter and to raise believers' grades. Moreover, all rational believers admit their shortcomings and that they are in need of God's pardon. They do not attach great hopes to their own deeds, and fear to be among the losers. Were we to accept the argument of these people, we should say that a believer should not pray for God's forgiveness and mercy, because these are granted to sinners. All this is contrary to what we know of the supplication and prayer of the believers of earlier times and succeeding generations.

The hadith mentions the River of Life, but the Arabic original gives the name of the river in two ways: *al-ḥayāt*, which means 'life', or *al-ḥayā*, which means 'rain'. According to al-Bukhārī, such doubt about the name is attributed to Mālik, one of the narrators. However, if it is the river of rain, then it is to give life, just as rain enables the earth to produce all types of plants. In essence, those who are burnt will be revived by being bathed in this river, just as rain gives life to the earth, but God knows best.

In one version of this hadith, the word 'particle' is used in place of a seed. In fact, the word used by the Prophet is interpreted as a reference to all that the flood carries of seeds.

The third hadith mentions that the people of Hell neither live nor die there. What is meant is that the unbelievers who deserve to be in Hell forever never die there, nor do they have a life during which they have any benefit, or a life that gives them respite from punishment. It is as God says: *'As for the unbelievers, the Fire of Hell awaits them. No term shall be determined for them so that they could die, nor shall its suffering be reduced for them'*; (35: 36) *'[The unbeliever] shall be cast into the great Fire, in which he shall neither die nor remain alive'*. (87: 12–13) This is in conformity with the view of the people of the truth that the happiness of the people of Heaven is everlasting and that the punishment of those who stay in Hell will also be everlasting.

Sinners among the believers will be made to die after they have served the term God has determined for their punishment. This is a real death, which means they will lose all their senses. Thus their punishment will be as befits their sins, then they die and remain in Hell without senses for the length of time God determines. Then they are brought out, like burnt coal, and will be carried like inanimate objects to the rivers of Heaven where the water of life will be poured onto them and they will be revived. They will be brought back to life just like a seed shoots out by the side of the flood basin. The analogy here is employed to stress both the speed of the shoot and its weakness; because of its weakness, it comes out yellow and crooked. Then they will gain strength and will be taken to their places in full condition. This is what appears to be the meaning of the hadith. *Qāḍī* 'Iyāḍ mentions two possibilities: one that it is a real death, and the other is that it is not real death but merely an absence of pain. He adds: 'It may also be that their pain will be reduced'. However, the view we prefer is the one we have explained, but God knows best.

Transmission

The chain of transmission mentions: 'Abū Maslamah, from Abū Naḍrah, from Abū Sa'īd al-Khudrī'. Abū Sa'īd's name is Sa'd ibn Mālik ibn Sinān, while Abū Naḍrah's name is al-Mundhir ibn Mālik

ibn Qiṭ‘ah, and Abū Maslamah’s name is Sa‘īd ibn Yazīd al-Azdī al-Baṣrī.



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- i. Related by al-Bukhārī, 22 and 6560.
 - i. Related by Ibn Mājah, 4309.

CHAPTER 83

THE LAST PERSON TO LEAVE HELL

[332–308]. (Dār al-Salām 0359) ‘Uthmān ibn Abī Shaybah and Ishāq ibn Ibrāhīm al-Ḥanzalī narrated:ⁱ both from Jarīr. ‘Uthmān said: Jarīr narrated from Maṣūrah; from Ibrāhīm; from ‘Abīdah; from ‘Abdullāh ibn Mas‘ūd: ‘God’s Messenger (peace be upon him) said: “I know the last person of the people of Hell to leave it and the last person of the people of Heaven to enter it. He is a man who leaves Hell crawling. God, the Blessed, the Exalted says to him: ‘Go and enter Heaven’. He goes there and it seems to him that Heaven is full. He goes back and says: ‘My Lord, I found it full’. God, the Blessed, the Exalted says to him: ‘Go and enter Heaven’. He goes there and it seems to him that Heaven is full. He goes back and says: ‘My Lord, I found it full’. God says to him: ‘Go and enter Heaven. You have [there] the like of the world and ten times like it. Or you have there ten times like the world’. He says: ‘Are You making fun of me (or do You laugh at me) when You are the King?’”.’ He said: ‘I saw God’s Messenger (peace be upon him) laughing such that his molars were visible’.

It used to be said: ‘This person has the lowest position in Heaven’.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، كِلَاهُمَا عَنْ جَرِيرٍ، قَالَ عُثْمَانُ حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عِيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ: رَجُلٌ يُخْرَجُ مِنَ النَّارِ حَبْوًا، يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا. فَيَحْثِلُ إِلَيْهِ أَتَمَّا مَلَأَى، فَيَرْجِعُ يَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى. يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. قَالَ: فَيَأْتِيهَا فَيَحْثِلُ إِلَيْهِ أَتَمَّا مَلَأَى. فَيَرْجِعُ يَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى. يَقُولُ اللَّهُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا، أَوْ إِنَّ لَكَ عَشْرَةَ أَمْثَالِ الدُّنْيَا. قَالَ: فَيَقُولُ أَتَسْخَرُ بِي - أَوْ أَتَضْحَكُ بِي - وَأَنْتَ الْمَلِكُ؟» قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ. قَالَ: فَكَانَ يُقَالُ ذَاكَ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

[333–309]. (Dār al-Salām 0360) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated, and this is Abū Kurayb's text. They said: Abū Mu'āwiyah narrated; from al-A'mash; from Ibrāhīm; from 'Abīdah; from 'Abdullāh: 'God's Messenger (peace be upon him) said: "I know the last one of the people of Hell to be discharged from it. He is a man who leaves it crawling. It will be said to him: 'Go ahead and enter Heaven'. He will go and enter Heaven, where he finds that all people have taken their places. He will be asked: 'Do you remember the time in which you lived?' He will say: 'Yes'. He will be told: 'Make your wishes', and he makes his wishes. He will be told: 'You shall have all you wished for and the world multiplied ten times'. He will say: 'Do You make fun of me when You are the King?'" I saw God's Messenger (peace be upon him) laughing such that his molars were visible'.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، وَاللَّفْظُ لِأَبِي كُرَيْبٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ: رَجُلٌ يَخْرُجُ مِنْهَا رَحْفًا، فَيَقَالُ لَهُ: أَنْطَلِقْ فَأَدْخُلِ الْجَنَّةَ. قَالَ: فَيَذْهَبُ فَيَدْخُلُ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ. فَيَقَالُ لَهُ أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ. فَيَقَالُ لَهُ: تَمَنَّ. فَيَتَمَنَّى، فَيَقَالُ لَهُ: لَكَ الَّذِي تَمَنَيْتَ وَعَشْرَةُ أَضْعَافِ الدُّنْيَا. قَالَ: فَيَقُولُ: أَتَسْخَرُ مِنِّي وَأَنْتَ الْمَلِكُ؟ قَالَ: فَلَقَدْ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحِكَ حَتَّى بَدَتْ نَوَاجِدُهُ.

[334–310]. (Dār al-Salām 0361) Abū Bakr ibn Abī Shaybah narrated: 'Affān ibn Muslim narrated; Hammād ibn Salamah narrated; Thābit narrated; from Anas; from Ibn Mas'ūd, that God's Messenger (peace be upon him) said: 'The last person to enter Heaven is a man who walks and stumbles, and at times the Fire scorches him. When he passes away from it, he turns to it and says: "Glory to the One who has saved me from you. God has given me what He has not given any one of the people of earlier and later times". A tree is raised before him. He says: "My Lord, let me draw close to this tree so that I can rest in its shade and drink of its water". God, the Exalted, the Sublime, says: "Son of Adam, perhaps if I give it to you, you will ask Me for more!" He will say: "No, my Lord", and he pledges that he will not make any further request. His Lord excuses him because He sees what he is so impatient to have. Therefore, He

brings him to it, and he rests in its shade and drinks of its water. Then another tree, better than the first, is raised before him. He will say: "My Lord, let me draw close to this tree so that I can drink of its water and rest in its shade. I shall not ask You for more". He will say: "Son of Adam, have you not pledged to Me that you shall not ask Me for more? Perhaps if I bring you to it, you will still ask Me for more!" He again pledges to God that he will not ask Him for more, but his Lord excuses him because He sees what he is so impatient to have. He brings him to it, and he rests in its shade and drinks of its water.

'Then another tree is raised before him, at the gate of Heaven, and it is better than the other two. He says: "My Lord, bring me close to this one so that I may rest in its shade and drink of its water. I shall never ask You for more". God will say: "Son of Adam, have you not pledged that you will not ask Me for more?" He says: "Yes, my Lord, I did. I shall not ask you more than this one". His Lord excuses him because He sees what he is so impatient to have. He brings him to it. When He has done this, the man will hear the voices of the people in Heaven. He says: "My Lord, let me enter". God will say: "Son of Adam, what will stop you asking Me? Will you be satisfied if I give you the whole world and another like it?" The man will say: "My Lord, do you make fun of me when You are the Lord of all the worlds?"

'Ibn Mas'ūd laughed at this point, then said: "Would you not ask me why I am laughing?" They said: "Why are you laughing?" He said: "God's Messenger laughed at this point and people asked him: 'Why are you laughing, Messenger of God?' He said: 'Because the Lord of all the worlds smiled when the man said: do you make fun of me when You are the Lord of all the worlds'. He said: 'I am not making fun of you, but I am able to do whatever I want'".⁷¹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، عَنِ ابْنِ مَسْعُودٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَخِيرُ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ، فَهُوَ يَمْشِي مَرَّةً وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً. فَإِذَا مَا جَاوَزَهَا التَّمَّتْ إِلَيْهَا فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكَ. لَقَدْ أَعْطَانِي اللَّهُ شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ. فَتَرَفُّعَ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيُّ رَبِّ، أَذْنِئِي مِنْ هَذِهِ الشَّجَرَةِ فَلَا سِتْطَلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا. فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَعَلِّي إِنْ أَعْطَيْتُكَهَا سَأَلْتَنِي غَيْرَهَا؟ فَيَقُولُ: لَا يَا رَبَّ.

وَعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا. وَرَبُّهُ يَعْذُرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ. فَيَذْنِبُهُ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا. ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيُّ رَبِّ أَذْنِبِي مِنْ هَذِهِ لِأَشْرَبَ مِنْ مَائِهَا وَأَسْتَظِلَّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا. فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: لَعَلِّي إِنْ أَذْنَبْتُكَ مِنْهَا تَسْأَلَنِي غَيْرَهَا؟ فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ يَعْذُرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ. فَيَذْنِبُهُ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا. ثُمَّ تُرْفَعُ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الْأُولَيَيْنِ. فَيَقُولُ: أَيُّ رَبِّ أَذْنِبِي مِنْ هَذِهِ لِأَسْتَظِلَّ بِظِلِّهَا وَأَشْرَبَ مِنْ مَائِهَا، لَا أَسْأَلُكَ غَيْرَهَا. فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ قَالَ: بَلَى يَا رَبِّ، هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا. وَرَبُّهُ يَعْذُرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ. فَيَذْنِبُهُ مِنْهَا. فَإِذَا أَذْنَاهُ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيُّ رَبِّ، أَذْخُلُ فِيهَا. فَيَقُولُ: يَا ابْنَ آدَمَ، مَا بَصُرَ بِنِي مِنْكَ؟ أَيْضَاحُكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ قَالَ: يَا رَبِّ، أَتُسَهِّزُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَضَحِكَ ابْنُ مَسْعُودٍ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّ أَضْحَكَ؟ فَقَالُوا: مِمَّ تَضْحَكُ؟ قَالَ هَكَذَا ضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مِنْ ضَحِكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ أَتُسَهِّزُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ». فَيَقُولُ: إِنِّي لَا أَتُسَهِّزُ مِنْكَ وَلَكِنِّي عَلَى مَا أَشَاءُ قَادِرٌ.

Text Explanation

71. In the first two hadiths in this chapter, the last man to leave Hell is said to be leaving it 'crawling'. In fact, the two hadiths use two different words to describe his walk. The first uses *habwan*, which according to linguists means 'walking on one's hands and feet, or hands and knees, or hands and bottom'. The second hadith uses *zahfan*, which means walking on one's bottom and bringing one's chest close to the ground. As such, the two are very close or identical. However, if it is confirmed that they are two different walks, this means that he moves at times in one way and at other times in the other way.

The man says to God: 'Are You making fun of me (or do You laugh at me) when You are the King'. It is the narrator who doubts whether it is 'making fun of me' or 'do You laugh at me'. He is referring to the same matter, because whoever makes fun of another normally laughs. Thus, the laughter is used instead of making fun in a figurative way. The question can be interpreted in several ways:

Muhammad ibn ‘Alī al-Māzarī says that it corresponds to the meaning of the hadith, rather than its phraseology. The man pledges to God, time after time, not to ask for anything more, yet every time he breaks his promise. Thus, the breach of his promises corresponds to making fun, so when God tells him to enter Heaven, his hesitation—as he thinks it is full up—is merely a temptation placed before him but not real. He thinks that it is a sort of punishment for breaking his promises, hence he calls this punishment ‘making fun’ and says to God: ‘Are You making fun of me’, which means: ‘Are You punishing me by this temptation?’

Abū Bakr al-Ṣūfī gives a different interpretation. He says that it means ‘a negation of making fun, because it is inapplicable to God. It is as if the man is saying to God: I know that You do not make fun of me because You are the Lord of all the worlds. What You are giving me, even though it is several times the size of the world, is right and I am not worthy of it. It is certainly amazing. Hence, the interrogative case in his words, “Are You making fun ...” is actually meant as a negative statement’.

A third suggestion is made by *Qāḍī* ‘Iyāḍ, who says that the man is not fully conscious of what he is saying because he is extremely delighted at having what he could have never imagined to be his. In his over excitement and delight, he utters words without realizing their meaning. His speech appears to be delivered in the same manner as he spoke to people in this world. It is similar to the scenario mentioned by the Prophet in another hadith, which speaks of a man travelling in the desert. He stops to rest and he falls asleep, but when he wakes up he finds that his mount has disappeared, with all his luggage, food and drink. He looks for it everywhere, but there is no trace of it. Despair overcomes him and he feels that he will die. As he sits down full of gloom, he raises his head and finds his she-camel standing there. In his delight, he wanted to thank God, but he says: ‘My God, You are my servant and I am Your Lord’. Overjoyed, he turns his expression upside down, but God knows best.

As the Prophet mentions this, he laughs heartily. This makes clear that laughter is perfectly permissible at suitable times, provided that it does not go to extremes, but God knows best.

The gift God gives this man is stated in different ways in these hadiths. In one of them he is told: ‘You have [there] the like of the world and ten times like it. Or you have there ten times like the

world'. In the other version, he is told: 'You shall have all you wished for and the world multiplied ten times'. These two reports have the same meaning and each explains the other. In a different version mentioned in this book, God says to the man: 'Will you be happy if I give you the world and another like it?' And in yet another hadith, God says to him: 'Will you be satisfied to have what is equal to the kingdom of one of the kings of the first life?' When he says that he would be delighted to have that, God tells him: 'You shall have that, and one like it, and another, and another, and another'. At the fifth time, the man says: 'I am satisfied, my Lord', but God tells him: 'You have all that and ten times like it'. These two versions are not inconsistent with the other two. The first of these two means that the man is told first that he will have the equivalent of this world and another like it, then it is increased to ten times as much, which is made clear in the last version. The last version means that any king in this present world does not have sovereignty over the whole world. Some kings have very large kingdoms and some smaller ones. This man will be given the equivalent of one of these kingdoms multiplied five times, this is perhaps equivalent to the whole world, then he is told that he will have ten times as much. Thus, this version gives him the same as the earlier ones. All praise be to God who certainly knows best.

The Prophet mentions that the last person to enter Heaven is one who walks and stumbles, and at times the Fire scorches him. The Arabic word *yakbū*, which is translated as 'stumbles' has the added connotation of tripping and falling on one's face. Then the Fire scorches him and leaves its mark on his face.

The Prophet laughs as he comes to the end of this hadith, and when he is asked the cause of his laughter, he says that it is because God laughs when the man wonders whether he is being made fun of. As explained earlier, laughter by God, the Exalted, signifies His pleasure and bestowing His Mercy on His servants.

Transmission

'Abīdah is al-Salmānī.



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- i. Related by al-Bukhārī, 6571, and in a shorter version 7511; al-Tirmidhī, 2595; Ibn Mājah, 4339.

CHAPTER 84

THE LOWEST POSITION IN HEAVEN

[335–311]. (Dār al-Salām 0362) Abū Bakr ibn Abī Shaybah nar-rated: Yaḥyā ibn Abī Bukayr narrated; Zuhayr ibn Muḥammad narrated; from Suhayl ibn Abī Sāliḥ; from al-Nu‘mān ibn Abī ‘Ayyāsh; from Abū Sa‘īd al-Khudrī: ‘God’s Messenger (peace be upon him) said: “The one who has the lowest position in Heaven is a man whom God turned his face from the Fire towards Heaven. He showed him a tree with shade. He said: ‘My Lord, bring me to this tree so that I may rest in its shade ...’.” He then narrated the hadith in similar terms to Ibn Mas‘ūd, but he did not mention God saying: “Son of Adam, what will stop you asking Me?” to the end of the hadith. However, he added: “God will remind him: Ask this, and ask that. When he has said all his wishes and has no more, God says: ‘All is yours and ten times as much’. Then he enters his home [in Heaven] and his two wives among the heavenly maidens with beautiful eyes come to him and say: ‘God is praised, for He has brought you alive to us and made us alive for you’. He will say: ‘No one has been given the same as I have been given’”.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ
النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَذْنَى أَهْلِ الْجَنَّةِ
مَنْزِلَةً رَجُلٌ صَرَفَ اللَّهُ وَجْهَهُ عَنِ النَّارِ قَبْلَ الْجَنَّةِ، وَمَثَلُ لَهُ شَجَرَةٌ ذَاتُ ظِلٍّ، فَقَالَ: أَيُّ رَبِّ قَدَّمَنِي إِلَى هَذِهِ
الشَّجَرَةِ أَكُونُ فِي ظِلِّهَا».. وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ ابْنِ مَسْعُودٍ، وَلَمْ يُذَكِّرْ «فَيَقُولُ يَا ابْنَ آدَمَ مَا يَصْرِيْنِي
مِنْكَ». إِلَى آخِرِ الْحَدِيثِ. وَزَادَ فِيهِ: «وَيُذَكِّرُهُ اللَّهُ: سَلْ كَذَا وَكَذَا. فَإِذَا انْقَطَعَتْ بِهِ الْأَمَانِيُّ قَالَ اللَّهُ: هُوَ لَكَ
وَعَشْرَةُ أَمْثَالِهِ. قَالَ: ثُمَّ يَدْخُلُ بَيْتَهُ، فَتَدْخُلُ عَلَيْهِ زَوْجَتَاهُ مِنَ الْخُورِ الْعَيْنِ فَتَقُولَانِ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَاكَ لَنَا
». وَأَخْيَانَا لَكَ. قَالَ: فَيَقُولُ: مَا أُعْطِيَ أَحَدٌ مِثْلَ مَا أُعْطِيتُ

[336–312]. (Dār al-Salām 0363) Sa‘īd ibn ‘Amr al-Ash‘athī narrated.ⁱ Sufyān ibn ‘Uyaynah narrated; from Muṭarrif and Ibn Abjar; from al-

Sha'bi: I heard al-Mughīrah ibn Shu'bah, narrating, God willing [H]. Also, Ibn Abī 'Umar narrated; Sufyān narrated; Muṭarrif ibn Ṭarīf and 'Abd al-Malik ibn Sa'īd: both heard al-Sha'bi reporting from al-Mughīrah ibn Shu'bah. He said: I heard him speaking on the platform and attributing it to God's Messenger (peace be upon him). Also Bishr ibn al-Hakam narrated to me, and the text is his: Sufyān ibn 'Uyaynah narrated; Muṭarrif and Ibn Abjar narrated. They both heard al-Sha'bi say: I heard al-Mughīrah ibn Shu'bah telling it to people from the platform. Sufyān said one of them (whom I think is Ibn Abjar) clearly stating that the Prophet said: **'Moses asked his Lord: "Who will have the lowest position in Heaven?" He said: "He is a man who comes after the people of Heaven have been admitted into Heaven, and he is told: 'Enter Heaven'. He will say: 'My Lord, how? The people have had their places and taken what they wanted?' He will be asked: 'Will you be satisfied to have something like the kingdom of one of the kings of the first life?' He will say: 'Yes, I am satisfied, my Lord'. [God] will say: 'That is yours, and one like it, and another, and another, and another'. He will say at the fifth one: 'I am satisfied, my Lord'. [God] will say: 'All this is yours and ten times as much. In addition, you shall have whatever you wish and whatever will please your eye'. He will say: 'I am satisfied, my Lord'."** Moses says: **"My Lord, then who will be in the highest position?" [God] will say: "These are the ones whose gifts I planted with My own hand and sealed it. [The like of which] no eye has ever seen; no ear has ever heard; and no human mind has ever imagined".** This is confirmed in God's Book: **"No one can imagine what blissful delights have been kept in store for them as a reward for what they used to do".'** (32: 17)

حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ، وَابْنِ أَبِي جَرٍّ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، رَوَايَةً إِنْ شَاءَ اللَّهُ ح. وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ، وَعَبْدُ الْمَلِكِ بْنُ سَعِيدٍ، سَمِعَا الشَّعْبِيَّ يُخْبِرُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: سَمِعْتُهُ عَلَى الْمِنْبَرِ، يَرْفَعُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: وَحَدَّثَنِي بِشْرُ بْنُ الْحَكَمِ، وَاللَّفْظُ لَهُ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، حَدَّثَنَا مُطَرِّفُ بْنُ أَبِي جَرٍّ، سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يُخْبِرُ بِهِ النَّاسَ عَلَى الْمِنْبَرِ. قَالَ سُفْيَانُ رَفَعَهُ أَحَدُهُمَا - أَرَاهُ ابْنَ أَبِي جَرٍّ - قَالَ: «سَأَلَ مُوسَى رَبَّهُ مَا أَذْنَى أَهْلِ الْجَنَّةِ مَنَزَلَةً قَالَ هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ

الْجَنَّةَ، فَيَقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيُّ رَبِّ كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ وَأَخَذُوا أَخْدَانِهِمْ؟ فَيَقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مُلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ رَبِّ. فَيَقُولُ لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَتَرْضَى أَن يَكُونَ لَكَ مِثْلُ مُلْكِ مُلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ رَبِّ. فَيَقُولُ: هَذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ، وَلَكَ مَا اسْتَهْتِ نَفْسُكَ وَلَكَدَّتْ عَيْنُكَ. فَيَقُولُ: رَضِيتُ رَبِّ. قَالَ: رَبِّ فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولَئِكَ الَّذِينَ أَرَدْتُ: غَرَسْتُ كَرَامَتَهُمْ بِيَدِي، وَخَتَمْتُ عَلَيْهَا. فَلَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذُنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبٍ بَشَرٌ. قَالَ: وَمِصْدَاقُهُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ «فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ». الْآيَةُ

[337–313]. (Dār al-Salām 0364) Abū Kurayb narrated: ‘Ubaydillāh al-Ashja‘ī narrated; from ‘Abd al-Malik ibn Abjar; I heard al-Sha‘bī say: I heard al-Mughīrah ibn Shu‘bah say on the platform: ‘Moses (peace be upon him) asked God, the Exalted, the Sublime, about the one of the people of Heaven who is at the lowest rank in it’. He narrated the hadith in similar terms.

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشَجَعِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي جَرٍّ، قَالَ سَمِعْتُ الشَّعْبِيَّ، يَقُولُ سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ، يَقُولُ عَلَى الْمِنْبَرِ إِنَّ مُوسَى، عَلَيْهِ السَّلَامُ، سَأَلَ اللَّهَ عَزَّ وَجَلَّ عَنْ أَحْسَنِ أَهْلِ الْجَنَّةِ مِنْهَا حَظًّا. وَسَأَلَ الْحَدِيثَ يَنْحُوهُ.

[338–314]. (Dār al-Salām 0365) Muhammad ibn ‘Abdullāh ibn Numayr narrated:ⁱ my father narrated; al-A‘mash narrated; from al-Ma‘rūr ibn Suwayd; from Abū Dharr: ‘God’s Messenger (peace be upon him) said: “I know the person who is the last of the people of Heaven to be admitted into it and the last of the people of Hell to leave it. That is a man who is brought forward on the Day of Judgement. It is said: ‘Show him his minor sins and keep from him the major ones’. His minor sins are shown to him and it is said to him: on such-and-such a date you did this-and-that; and on this other day, you did this other thing. He will say: ‘Yes’, and cannot deny it. He is in dread that his major sins will be shown to him. He is told: ‘You shall have a good deed in place of every bad one’. He will say: ‘My Lord, I have done other things but I do not see them here’”. I saw God’s Messenger laughing such that his molars were visible’.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُؤَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ الْجَنَّةِ دُخُولَ الْجَنَّةِ، وَآخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا: رَجُلٌ يُؤْتَى بِهِ يَوْمَ الْقِيَامَةِ فَيَقَالُ: اعْرِضُوا عَلَيْهِ صِغَارُ ذُنُوبِهِ وَارْفَعُوا عَنْهُ كِبَارَهَا. فَتُعْرَضُ عَلَيْهِ صِغَارُ ذُنُوبِهِ فَيَقَالُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، وَكَذًا وَكَذَا. وَعَمِلْتَ يَوْمَ كَذَا وَكَذَا وَكَذَا. فَيَقُولُ: نَعَمْ. لَا يَسْتَطِيعُ أَنْ يُنْكِرَ، وَهُوَ مُشْفِقٌ مِنْ كِبَارِ ذُنُوبِهِ أَنْ تُعْرَضَ عَلَيْهِ. فَيَقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً. فَيَقُولُ: رَبِّ قَدْ عَمِلْتُ أَشْيَاءَ لَا أَرَاهَا هَاهُنَا». فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحِيحًا حَتَّى بَدَتْ نَوَاجِذُهُ

[000–315]. (Dār al-Salām 0366) Ibn Numayr narrated: Abū Mu‘āwiyah and Wakī‘ narrated [H]. Also Abū Bakr ibn Abī Shaybah narrated; Wakī‘ narrated [H]. Abū Kurayb narrated; Abū Mu‘āwiyah narrated; both from al-A‘mash, **with this chain of transmission.**

وَحَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

[339–316]. (Dār al-Salām 0367) ‘Ubaydillāh ibn Sa‘īd and Ishāq ibn Manṣūr narrated to me: both from Rawḥ; ‘Ubaydillāh said: Rawḥ ibn ‘Ubādah al-Qaysī narrated; Ibn Jurayj narrated; Abū al-Zubayr reported to me; he heard Jābir ibn ‘Abdullāh as he was asked about [people’s] coming [on the Day of Judgement]. He said: **‘We shall come on the Day of Judgement at so-and-so, shall look which; [meaning this needs to be checked] above the rest of people.ⁱ** Communities are called out with their idols and what they worshipped, one by one in their order. Then our Lord comes to us after that and says: “Who are you waiting for?” They will say: “We are waiting for our Lord”. He will say: “I am your Lord”. They will say: “Until we have seen You”. He will reveal Himself to them, laughing. He will lead and they will follow Him. Every one of them, hypocrite or believer, will be given a light. They will follow Him. Along the bridge over Hell there are hooks and giant thorns snatching whomever God wills. Then the light of the hypocrites will be switched off. Then the believers are saved. The first group are saved and their faces are like the full moon. These are seventy thousand who will not be questioned. Then the ones who follow these will look like the shiniest star in the sky. Then others like

them. Then intercession is permitted. They will intercede until there comes out of Hell everyone who said, "There is no deity other than God", and there is the weight of a grain of barley of goodness in his heart. These are placed in the yard of Heaven, and the people of Heaven will pour water over them until they are revived like something that shoots out by the side of the flood. [This man's] burning is gone. He then makes his request until he is given the equivalent of the world and ten times as much.'

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ، كِلَاهُمَا عَنْ رُوحٍ قَالَ: عُبَيْدُ اللَّهِ حَدَّثَنَا رُوحُ بْنُ عُبَادَةَ الْقَيْسِيِّ، حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يُسْأَلُ عَنِ الْوُرُودِ، فَقَالَ: نَجِيءُ نَحْنُ يَوْمَ الْقِيَامَةِ عَنْ كَذَا وَكَذَا، انْظُرْ أَيْ ذَلِكَ فَوْقَ النَّاسِ. قَالَ: فَتَدْعَى الْأُمَمُ بِأَوْتَانِهَا وَمَا كَانَتْ تَعْبُدُ، الْأَوَّلُ فَلَا أَوَّلَ، ثُمَّ يَأْتِينَا رَبُّنَا بَعْدَ ذَلِكَ، فَيَقُولُ: مَنْ تَنْظُرُونَ؟ فَيَقُولُونَ: نَنْظُرُ رَبَّنَا. فَيَقُولُ: أَنَا رَبُّكُمْ. فَيَقُولُونَ: حَتَّى نَنْظُرَ إِلَيْكَ. فَيَنْجَلِي هُمْ يَضْحَكُ. قَالَ: فَيَنْطَلِقُ بِهِمْ وَيَتَّبِعُونَهُ. وَيُعْطَى كُلُّ إِنْسَانٍ مِنْهُمْ، مُنَافِقٌ أَوْ مُؤْمِنٌ، نُورًا. ثُمَّ يَتَّبِعُونَهُ. وَعَلَى جِسْرِ جَهَنَّمَ كَلَالِيبٌ وَحَسَكٌ تَأْخُذُ مَنْ شَاءَ اللَّهُ. ثُمَّ يَطْفَأُ نُورُ الْمُنَافِقِينَ، ثُمَّ يَنْجُو الْمُؤْمِنُونَ، فَتَنْجُو أَوَّلَ رُمْرَةٍ وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ، سَبْعُونَ أَلْفًا لَا يُحَاسِبُونَ. ثُمَّ الَّذِينَ يَلُومُهُمْ كَاصِرًا نَجَمٌ فِي السَّمَاءِ، ثُمَّ كَذَلِكَ، ثُمَّ تَحِلُّ الشَّفَاعَةُ. وَيَشْفَعُونَ حَتَّى يُخْرِجَ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً. فَيُجْعَلُونَ بِفَنَاءِ الْجَنَّةِ. وَيَجْعَلُ أَهْلَ الْجَنَّةِ يَرُشُونَ عَلَيْهِمُ السَّمَاءَ حَتَّى يَنْبُتُوا نَبَاتَ الشَّيْءِ فِي السَّيْلِ، وَيَذْهَبُ حُرَافُهُ. ثُمَّ يُسْأَلُ حَتَّى تُجْعَلَ لَهُ الدُّنْيَا وَعَشْرَةُ أَمْثَالِهَا مَعَهَا.

[340–317]. (Dār al-Salām 0368) Abū Bakr ibn Abī Shaybah narrated: Sufyān ibn ‘Uyaynah narrated; from ‘Amr who heard Jābir say that he heard it from the Prophet with his own ears. He said: ‘God will bring people out of the Fire and admit them into Heaven’.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، سَمِعَ جَابِرًا، يَقُولُ: سَمِعَهُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأُذُنِهِ يَقُولُ: «إِنَّ اللَّهَ يُخْرِجُ نَاسًا مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ».

[341–318]. (Dār al-Salām 0369) Abū al-Rabī‘ narrated:ⁱ Hammād ibn Zayd narrated; ‘I said to ‘Amr ibn Dīnār: “Did you hear Jūbir ibn ‘Abdullūh narrating from God’s Messenger (peace be upon him): ‘God will bring people out of Hell through intercession?’” He said: “Yes”.

حَدَّثَنَا أَبُو الرَّبِيعِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ يُخْرِجُ قَوْمًا مِنَ النَّارِ بِالشَّفَاعَةِ». قَالَ: نَعَمْ.

[342–319]. (Dār al-Salām 0370) Ḥajjāj ibn al-Shā‘ir narrated: Abū Ahmad al-Zubayrī narrated; Qays ibn Sulaym al-‘Anbarī narrated; Yazīd al-Faqīr narrated to me; Jābir ibn ‘Abdullāh narrated: ‘God’s Messenger (peace be upon him) said: “Some people are taken out of the Fire burning in it except for the rings of their faces, until they are admitted into Heaven”.’

حَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَنِي زَيْدُ الْفَقِيرِ، حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ قَوْمًا يُخْرَجُونَ مِنَ النَّارِ يَخْتَرِقُونَ فِيهَا إِلَّا «دَارَاتِ وُجُوهُهُمْ حَتَّى يَدْخُلُوا الْجَنَّةَ».

[343–320]. (Dār al-Salām 0371) Ḥajjāj ibn al-Shā‘ir narrated: al-Faḍl ibn Dukayn narrated; Abū ‘Āṣim (meaning Muhammad ibn Abī Ayyūb) narrated; Yazīd al-Faqīr narrated to me: ‘I was strongly impressed by some views of the Khawūrij. A group of us of good number started on a journey, aiming to perform the pilgrimage then we intended to proclaim ourselves to people. We went first to Madinah and we found Jūbir ibn ‘Abdullāh seated against a pillar and narrating to people from God’s Messenger. He then mentioned the people of Hell. I said to him: “You, companion of the Prophet! What is this you are narrating, when God says: ‘Our Lord, him whom You shall commit to the Fire, You will have condemned to disgrace’, (3: 192) and He says: ‘The wicked have the Fire as their abode: whenever they try to come out of it, they will be thrown back in it’. So, what is this you are saying?” He said: “Do you read the Qur’an?” I said: “Yes”. He said: “Have you heard of the station of Muhammad (peace be upon him)?” (He meant the station God resurrects him at.) I said: “Yes”. He said: “That is Muhammad’s honourable station at which God brings out [of Hell] whomever He will”. He then described how the pathway will be erected and how people go over it. I fear I do not remember that, but he said that people will be let out of Hell after being inside. They will come out looking like sesame sticks. They are dipped into a river

in Heaven where they are washed. They will come out like white sheets.

‘When we went back [to our place], we said [to each other]: “Can you imagine this old man fabricating lies and attributing them to the Prophet?” We went back. By God, none except one man among us advocated [these views], or as Abū Nu‘aym had said.’

وَحَدَّثَنَا حَجَّاجُ بْنُ الشَّاعِرِ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا أَبُو عَاصِمٍ، - يَعْنِي مُحَمَّدَ بْنَ أَبِي أَيُّوبَ - قَالَ حَدَّثَنِي يَزِيدُ الْفَقِيرُ، قَالَ: كُنْتُ قَدْ سَعَفَنِي رَأْيٌ مِنْ رَأْيِ الْخَوَارِجِ، فَخَرَجْنَا فِي عَصَابَةِ ذَوِي عَدَدٍ، نُرِيدُ أَنْ نَخْرُجَ ثُمَّ نَخْرُجَ عَلَى النَّاسِ. قَالَ: فَمَرَرْنَا عَلَى الْمَدِينَةِ، فَإِذَا جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ الْقَوْمَ، جَالِسٌ إِلَى سَارِيَةٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: فَإِذَا هُوَ قَدْ ذَكَرَ الْجَهَنَّمِيَّيْنَ. قَالَ: فَقُلْتُ لَهُ: يَا صَاحِبَ رَسُولِ اللَّهِ مَا هَذَا الَّذِي تُحَدِّثُونَ؟ وَاللَّهُ يَقُولُ: «إِنَّكُمْ مَنْ تَدْخُلُ النَّارَ فَدَأْخُ زِيَّتِهَا» وَ«كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا». فَمَا هَذَا الَّذِي تَقُولُونَ؟ قَالَ: فَقَالَ: أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ. قَالَ: فَهَلْ سَمِعْتَ بِمَقَامِ مُحَمَّدٍ، عَلَيْهِ السَّلَامُ، يَعْنِي الَّذِي يَبْعَثُهُ اللَّهُ فِيهِ؟ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّهُ مَقَامُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَحْمُودُ الَّذِي يُخْرِجُ اللَّهُ بِهِ مَنْ يُخْرِجُ. قَالَ: ثُمَّ نَعَتْ وَضَعَ الصِّرَاطِ وَمَرَّ النَّاسِ عَلَيْهِ. قَالَ: وَأَخَافُ أَنْ لَا أَكُونَ أَحْفَظُ ذَلِكَ. قَالَ: غَيْرَ أَنَّهُ قَدْ زَعَمَ أَنَّ قَوْمًا يُخْرِجُونَ مِنَ النَّارِ بَعْدَ أَنْ يَكُونُوا فِيهَا. قَالَ: يَعْنِي فَيَخْرِجُونَ كَأَنَّهُمْ عِبْدَانُ السَّمَاوَاتِ. قَالَ: فَيَدْخُلُونَ نَهْرًا مِنْ أَنْهَارِ الْجَنَّةِ فَيَغْتَسِلُونَ فِيهِ، فَيَخْرِجُونَ كَأَنَّهُمْ الْقَرَّاطِيسُ. فَرَجَعْنَا. قُلْنَا: وَنَحْكُمُ أَتَرُونَ الشَّيْخَ يَكْذِبُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَرَجَعْنَا، فَلَا وَاللَّهِ مَا خَرَجَ مِنَّا غَيْرُ رَجُلٍ وَاحِدٍ. أَوْ كَمَا قَالَ أَبُو نُعَيْمٍ

[344–321]. (Dār al-Salām 0372) Haddāb ibn Khālīd al-Azdī narrated: Hammād ibn Salamah narrated; from Abū ‘Imrān and Thābit; from Anas ibn Mālik: ‘God’s Messenger (peace be upon him) said: “Four people will be taken out of Hell and they are presented before God. One of them will turn and say: ‘My Lord, now that You have taken me out of it, please do not return me there.’ God will save him from it”’.⁷²

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ وَثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُخْرِجُ مِنَ النَّارِ أَرْبَعَةٌ، فَيَعْرَضُونَ عَلَى اللَّهِ، فَيَلْتَفِتُ أَحَدُهُمْ فَيَقُولُ: أَيُّ رَبِّ إِذَا أَخْرَجْتَنِي مِنْهَا فَلَا تُعِدَّنِي فِيهَا. فَيُنْجِيهِ اللَّهُ مِنْهَا».

Text Explanation

72. The first hadith, No. 335, mentions that when this last man enters his home in Heaven, his two wives say to him: 'God is praised, for He has brought you alive to us and made us alive for you'. This means that God has created you for us and created us for you. All praise to Him for having brought us together in this life of permanent bliss, but God knows best.

In the second hadith, No. 336, the man is told to take his place in Heaven but he says: 'My Lord, how? The people have had their places and taken what they wanted?' *Qāḍī* 'Iyāḍ said that this means the people of Heaven have already taken whatever God has bestowed on them. Or it may mean that they have taken their homes.

Moses asks about those who will be in the highest position, and God tells him that He planted their gifts with His own hand and sealed it, meaning that He has chosen them and what they are given will not be altered. It is unlike anything seen, heard of or imagined by anyone whomsoever.

Hadith No. 339 begins by stating that Jābir ibn 'Abdullāh 'was asked about [people's] coming [on the Day of Judgement]. He said: 'We shall come on the Day of Judgement at so-and-so, *shall look which; [meaning this needs to be checked] above the rest of people*'. This is how it is mentioned in all original copies. Scholars of earlier and recent generations are all in agreement that there are mistakes and interruptions in the wording. In his book, *al-Jam' Bayn al-Ṣaḥīḥayn*, 'Abd al-Ḥaqq ibn 'Abd al-Raḥmān al-Ishbīlī says: 'What occurs in Muslim's book is the result of confusion by one of the scribes, or in some other way. *Qāḍī* 'Iyāḍ said:

This is how the hadith occurs in all copies, but it is the result of much confusion and alteration. The correct report is: 'We shall be on the Day of Judgement over a small hill'. This is how it is related by some Hadith scholars. In Ibn Abī Khaythamah's book the hadith is narrated by Ka'b ibn Mālik: 'Mankind will be gathered on the Day of Judgement on a hill, while I and my community will be on another hill'. Al-Ṭabarī mentions in his commentary on the Qur'an a hadith narrated by Ibn 'Umar stating that Prophet Muhammad 'and his

community will ascend a hill above other people'. He also mentions the hadith narrated by Ka'b ibn Mālik: 'Mankind will be gathered on the Day of Judgement on a hill, while I and my community will be on another hill'. All this clarifies what has been altered in this hadith. It appears that some words were unclear to this narrator and he expressed it as 'so-and-so' explaining it as 'above the rest of people', and added 'shall look which' to alert other users. Copiers put it all together as if it is part of the text of the hadith.

This is the view of *Qādī* 'Iyāḍ and it is agreed by a number of later scholars, but God knows best. He adds:

Moreover, this hadith is narrated as it is all Jābir's words without being attributed to the Prophet. This is not consistent with Muslim's conditions of acceptability, because as it is the hadith does not mention the Prophet. Muslim, however, entered it here because it is reported with a different and complete chain of transmission, mentioning Ibn Abī Khaythamah, from Ibn Jurayj, quoting the Prophet, after 'He will reveal Himself to them, laughing', and stating: 'I heard God's Messenger (peace be upon him) say: "He will lead them ..."'. Muslim alerts to this later, as he relates the hadith narrated by Ibn Abī Shaybah and others concerning the intercession and releasing whoever will be released from Hell. He mentions its chain of transmission and its being heard from the Prophet (peace be upon him) including some parts of the present hadith, but God knows best.

The hadith mentions: '[God] will reveal Himself to them, laughing. He will lead them and they will follow Him'. What is meant by God 'revealing Himself' is that He removes what prevents seeing Him. 'Laughing' means that as He lets them see Him, He is pleased with them.

The sinners who have even a shred of faith in their hearts are released from Hell by the grace of God and the intercession of the Prophet, the angels and the believers. The hadith mentions that they 'are placed in the yard of Heaven, and the people of Heaven will pour water over them until they are revived like something that

shoots out by the side of the flood'. This is how the hadith is mentioned in most original copies, 'something that shoots out', but in some copies it reads 'like what shoots out of manure'. Both are correct, but the first is better known and it gives the same meaning as earlier versions that speak of a 'seed shooting out by the side of the flood basin'. The other version suggests that a seed may be buried in manure and then shoots out by the side of a stream. Both similes stress the speed by which they are revived and the bright colour and beauty they will have when they are revived after having been burnt black in Hell, but God knows best.

The hadith concludes with '[This man's] burning is gone. He then makes his request until he is given the equivalent of the world and ten times as much'. This conclusion refers to the man who is the last to be discharged from Hell and admitted into Heaven. All traces of his suffering in Hell are gone and he is given so much by God's grace.

Hadith No. 342 mentions that some people will come out of Hell, having been burnt there except for the rings of their faces. This refers to the whole face and what surrounds it. What is meant here is that the Fire of Hell does not burn the places of prostration, as mentioned in earlier hadiths.

The narrator of hadith No. 343 speaks of being greatly impressed by the views of the Khawārij. This is the view that those who commit major sins will remain permanently in Hell and that whoever is punished in Hell will never be released from it. The narrator mentions that he was with a large group of people who aimed to offer the pilgrimage and then speak to the pilgrims about their views, calling on them to join the Khawārij.

The hadith mentions that the people who come out of Hell will look 'like sesame sticks'. Imam Abū al-Sa'ādāt al-Mubārak ibn Muhammad ibn 'Abd al-Karīm al-Jazari, better known as Ibn al-Athīr, said that the phrase in the hadith, '*idān al-samāsim*' translated as 'sesame sticks' 'refers to sticks of sesame which are pulled out and left in the sun so as to take their seeds. They look thin and black, as though they are burnt. Those discharged from Hell are likened to these sticks.' However, I researched the meaning of the word *samāsim* but I could not find a satisfactory answer. Most probably it is mistaken, and the correct phrase is probably '*idān al-sāsam*' which is black wood, like ebony'. The same view is expressed by al-Jawharī

and others. Qāḍī 'Iyāḍ said: 'The meaning of *'al-samāsim* is unknown. Perhaps the correct phrase is *'idān al-sāsam*' which is more probable, as it refers to black sticks, said to be ebony'. In his book *Maṭāli' al-Anwār*, Ibn Qaraqūl said: 'Some scholars say that *'al-samāsim*' refers to every type of a weak plant such as sesame and coriander'. Other scholars say that it is perhaps *sa'sam*, which is ebony, and they are likened to it because it is black. This is the sum of what scholars have said about this phrase, *'idān al-samāsim*'. What we prefer is that it refers to sesame, as explained by Ibn al-Athīr, but God knows best.

The narrator says that when his group went back to their places, they discussed what they heard and said to each other: 'Can you imagine this old man fabricating lies and attributing them to the Prophet?' The 'old man' refers to the Prophet's companion, Jābir ibn 'Abdullāh, and although their words take the interrogative form, they mean the negative. They did not imagine that he could lie.

The hadith concludes: 'We went back. By God none except one man among us advocated [these views]'. This means that after they had performed the pilgrimage, they went home without advocating the Khawārij views. They repented of it except for one man among them, who continued to hold on to it.

Transmission

The chain of transmission of the first hadith mentions al-Nu'mān ibn Abī 'Ayyāsh. He is Abū 'Ayyāsh al-Zuraqī, a well-known companion of the Prophet from the Anṣār. There are different reports of his name, which is suggested to be Zayd ibn al-Ṣāmit, or Zayd ibn al-Nu'mān, or 'Ubayd, or 'Abd al-Raḥmān.

As mentioned earlier, Sa'īd ibn 'Amr al-Ash'athī is named after his grandfather, al-Ash'ath. Ibn Abjar's name is 'Abd al-Malik ibn Sa'īd ibn Ḥayyān ibn Abjar and he belonged to the Tābi'īn generation and heard from Abū al-Ṭufayl 'Āmir ibn Wāthilah.

A very interesting point is provided in the chain of transmission of the second hadith in this chapter, No. 336, as it says: 'From al-Sha'bī: I heard al-Mughīrah ibn Shu'bah narrating, God willing'. In the other chain of the same hadith al-Sha'bī said: 'I heard him [meaning al-Mughīrah ibn Shu'bah] speaking on the platform and attributing it to God's Messenger (peace be upon him)'. In the other

chain Sufyān refers to his two teachers, Muṭarrif and Ibn Abjar, and says that one of them (whom I think is Ibn Abjar) clearly stated that the Prophet said We have explained in the Notes that terms like 'narrating, attributing, stating that the Prophet, or taking it up' are all recognized by Hadith scholars as meaning that the hadith is said by the Prophet himself. There is no disagreement among scholars on this point. Therefore, when al-Sha'bī said that he heard al-Mughīrah narrating, he meant: 'God's Messenger said'. The other report states this clearly. That he added here 'God willing' does not detract from this because al-Sha'bī specifically states in the other reports that al-Mughīrah made it clear that he was quoting the Prophet. In the last chain, al-Sha'bī says that one of his two teachers clearly stated that the Prophet said This means that one of them left it at al-Mughīrah without attributing it as a direct quote from the Prophet while the other did so.

Thus, this hadith is reported as *marfūʿ*, i.e. with a complete chain going up to the Prophet, and *mawqūf*, meaning that its chain reaches up to the Prophet's companion but does not quote the Prophet himself. We have specified in the Notes that the correct view agreed by scholars of *fiqh*, *uṣūl al-fiqh*, i.e. legal theory, and Hadith is that when a hadith is narrated with complete and incomplete chains of transmission, or as *marfūʿ* and *mawqūf*, then it is accepted as *marfūʿ*, having a complete chain, because it has an addition by a reliable narrator. This is accepted by the great majority of scholars of all disciplines. Therefore, any disagreement regarding this hadith and its being stated by the Prophet or not is of no consequence, particularly when the majority have attributed it to him.

Hadiths No. 342 and 343 include in their chains of transmission Yazīd al-Faqīr. His full name is Abū ʿUthmān Yazīd ibn Ṣuhayb al-Kūfī al-Makkī. He was called al-Faqīr because he suffered a back injury that caused him such pain that he needed to bend in order to alleviate the aggravation. In general usage, *faqīr* means 'a poor person', but in this sense the derivation is from *faqarah*, meaning 'vertebra'.

At the end of hadith No. 343 we have this phrase, 'or as Abū Nuʿaym had said'. Abū Nuʿaym is al-Faḍl ibn Dukayn mentioned in the chain of transmission. He was the teacher of Muslim's teacher. Including this phrase is an aspect of narrators' good manners. When

a narrator gives the meaning of the hadith, rather than the exact words he heard from his teacher, he should say at the end, 'or as he said', so as to guard against any possible replacement or substitution of words.

The chain of transmission of hadith No. 344 includes Haddāb ibn Khālīd, Ḥammād ibn Salamah, Abū 'Imrān, Thābit and Anas ibn Mālīk. All these narrators belonged to Basrah. Abū 'Imrān's name is 'Abd al-Malik ibn Ḥabīb al-Jūnī and Thābit is al-Bunānī.

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- i. Related by al-Tirmidhī, 3198.
 - i. Related by al-Tirmidhī, 2596.
 - i. This sentence does not make sense but it is how it is entered. Al-Nawawī will explain this in his commentary.
 - i. Related by al-Bukhārī, 6558.

CHAPTER ⁱ

THE HADITH ON INTERCESSION

[345–322]. (Dār al-Salām 0373) Abū Kāmil Fuḍayl ibn Ḥusayn al-Jaḥdarī and Muhammad ibn ‘Ubayd al-Gubarī narratedⁱⁱ (and this is Abū Kāmil’s text). They said: Abū ‘Awānah narrated; from Qatādah; from Anas ibn Mālīk: ‘God’s Messenger (peace be upon him) said: “God gathers people on the Day of Judgement and they are eager for it, (Ibn ūBayd said: ‘and they are inspired by it’). They will say: ‘Perhaps we should seek intercession with our Lord so that He will relieve us of this position of ours’. They will go to Adam (peace be upon him) and say: ‘Adam, you are the father of all mankind. God created you with His own hand and blew of His spirit in you. He ordered the angels and they prostrated themselves before you. Intercede with your Lord on our behalf so that He will relieve us of this position of ours’. He will say: ‘I am not fit for that’. He remembers the mistake he committed and he is too ashamed of it before his Lord. He says: ‘Go to Noah, the first messenger God sent’. They go to Noah (peace be upon him) and he says: ‘I am not fit for that’. He remembers the mistake he committed and he is too ashamed of it before his Lord. He says: ‘Go to Abraham (peace be upon him) whom God made His friend’. They go to Abraham (peace be upon him) but he says: ‘I am not fit for that’. He remembers the mistake he committed and he is too ashamed of it before his Lord. He says: ‘Go to Moses. He was the one to whom God spoke directly and He gave him the Torah’. They go to Moses (peace be upon him) but he says: ‘I am not fit for that’. He remembers the mistake he committed and he is too ashamed of it before his Lord. He says: ‘Go to Jesus: He is God’s spirit and His word’. They go to Jesus: God’s spirit and His word, but he says: ‘I am not fit for that, but go to Muhammad: God’s servant who has had his earlier and later sins forgiven’.”

‘God’s Messenger (peace be upon him) added: “They come to me. I seek permission to see my Lord and I am granted permission.

When I see Him, I prostrate myself. He leaves me [in this position] as He wills. Then I am told: 'Muhammad, lift your head. Say and you will be heard; request and your request will be granted; intercede and your intercession will be accepted'. I lift my head and I praise my Lord with praises He teaches me. I then make my intercession. He will give me a certain limit and I bring those [before it] from the Fire and take them to Heaven. I go back and prostrate myself. He leaves me [in this position] as He wills. Then I am told: 'Muhammad, lift your head. Speak and you will be heard; request and your request will be granted; intercede and your intercession will be accepted'. I lift my head and I praise my Lord with praises He teaches me. I then make my intercession. He will give me a certain limit and I bring those [within the limit] out of the Fire and take them to Heaven. (The narrator said: I am not sure whether at the third or fourth time the Prophet says): I will say: 'My Lord, none remains in the Fire except those detained there by the Qur'an, which means those condemned to perpetual stay'." (Ibn ūBayd said in his narration: Qatūdah said: which means those condemned to abide.)

حَدَّثَنَا أَبُو كَامِلٍ، فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْعَبْدِيِّ، وَاللَّفْظُ لِأَبِي كَامِلٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَهْتُمُونَ لِذَلِكَ. وَقَالَ ابْنُ عَبْدِ قَيْسٍ فَيَلْهَمُونَ لِذَلِكَ. فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. قَالَ: فَيَأْتُونَ آدَمَ، عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو الْخَلْقِ: خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ. اشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ. فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَخِي رَّبَّهُ مِنْهَا. وَلَكِنْ ائْتُوا نُوحًا، أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ. قَالَ فَيَأْتُونَ نُوحًا، عَلَيْهِ السَّلَامُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. فَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَخِي رَّبَّهُ مِنْهَا. وَلَكِنْ ائْتُوا إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلًا. فَيَأْتُونَ إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَخِي رَّبَّهُ مِنْهَا. وَلَكِنْ ائْتُوا مُوسَى، عَلَيْهِ السَّلَامُ، الَّذِي كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَةَ. قَالَ: فَيَأْتُونَ مُوسَى، عَلَيْهِ السَّلَامُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ فَيَسْتَخِي رَّبَّهُ مِنْهَا. وَلَكِنْ ائْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ. فَيَأْتُونَ عِيسَى، رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلَكِنْ ائْتُوا مُحَمَّدًا، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَبْدًا قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَيَأْتُونِي، فَاسْتَأْذِنَ عَلَى

رَبِّي، فَيُؤَذِّنُ لِي. فَإِذَا أَنَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا. فَيَدْعُنِي مَا شَاءَ اللَّهُ. فَيَقَالُ: يَا مُحَمَّدُ، ارْزُقْ رَأْسَكَ. قُلْ تُسْمَعُ، سَلْ تُعْطَى، اشفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدِ يَعْلَمُنِيهِ رَبِّي. ثُمَّ أَشْفَعُ فَيَحْدُثُ لِي حَدًّا، فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ فَأَقْعُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يَقَالُ: ارْزُقْ رَأْسَكَ يَا مُحَمَّدُ. قُلْ تُسْمَعُ، سَلْ تُعْطَى، اشفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدِ يَعْلَمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحْدُثُ لِي حَدًّا، فَأُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ. قَالَ: فَلَا أَذْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ، فَأَقُولُ: يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ، أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ. - قَالَ ابْنُ عُيَيْنٍ فِي رِوَايَتِهِ قَالَ فَتَادَةُ أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ

[346-323]. (Dār al-Salām 0374) Muhammad ibn al-Muthannā and Muhammad ibn Bashshār narrated:ⁱ Ibn Abī ‘Adī narrated; from Sa‘īd; from Qatādah; from Anas: ‘God’s Messenger (peace be upon him) said: “God gathers people on the Day of Judgement and they are eager for it, (or they are inspired by it) ...” the same as Abū ūAwūnah’s narration. However, he said in the hadith: “I come the fourth time (or I return for the fourth time) and I say: ‘My Lord, none remains except those detained by the Qur’an’”.’

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَحُمَّدُ بْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَهْتَمُونَ بِذَلِكَ أَوْ يُلْهَمُونَ ذَلِكَ». بِمِثْلِ حَدِيثِ أَبِي عَوَانَةَ. وَقَالَ فِي الْحَدِيثِ «ثُمَّ آتِيَهُ الرَّابِعَةَ، أَوْ أَعُودُ الرَّابِعَةَ، فَأَقُولُ: يَا رَبِّ مَا بَقِيَ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ».

[347-324]. (Dār al-Salām 0375) Muhammad ibn al-Muthannā narrated:ⁱⁱ Mu‘ādh ibn Hishām narrated; my father narrated to me; from Qatādah; from Anas ibn Mālik: ‘God’s Messenger (peace be upon him) said: “God gathers people on the Day of Judgement and they are eager for it ...” the same as their narration. However, he mentions that in the fourth time, “I say: ‘My Lord, none remains except those detained by the Qur’an, which means the ones condemned to abide’”.’

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ فَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَجْتَمِعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيُلْهَمُونَ لِذَلِكَ». بِمِثْلِ حَدِيثَيْهَا وَذَكَرَ فِي الرَّابِعَةِ: «فَأَقُولُ يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ. أَيْ وَجَبَ عَلَيْهِ الْخُلُودُ».

[348–325]. (Dār al-Salām 0376) Muhammad ibn Minhāl al-Ḍarīr narrated:ⁱ Yazīd ibn Zuray‘ narrated; Sa‘īd ibn Abī ‘Arūbah and Hishām, al-Dastawā‘ī seller, narrated; from Qatādah; from Anas ibn Mālik: ‘God’s Messenger (peace be upon him) said’: [H]. Also, Abū Ghassān al-Misma‘ī and Muhammad ibn al-Muthannā narrated to me: Mu‘ādh (meaning Ibn Hishām) narrated; my father narrated to me; from Qatādah; Anas ibn Mālik narrated: ‘The Prophet (peace be upon him) said: “Whoever said, ‘There is no deity other than God’, and had the weight of a grain of barley of goodness in their hearts will be discharged from Hell; then will come out of Hell whoever said, ‘There is no deity other than God’, and had in their hearts the weight of a grain of wheat of goodness; then will come out of Hell whoever said, ‘There is no deity other than God’, and had in their hearts an atom’s weight of goodness”.’

[349–000]. Ibn Minhāl added in his narration: ‘Yazīd said: “I met Shu‘bah and narrated the hadith to him. Shu‘bah said: ‘Qatādah narrated it to us from Anas ibn Mālik, from the Prophet’. However, Shu‘bah mentioned ‘a grain of corn’ instead of ‘an atom’”.’ Yazīd commented: Abū Bisṭām misread it.^{73 (ii)}

وَحَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهَشَامُ صَاحِبُ
الدُّسْتَوَائِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ح. وَحَدَّثَنِي أَبُو غَسَّانَ
الْمُسَمَعِيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذٌ، وَهُوَ ابْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ
مَالِكٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ
شَعِيرَةً. ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً. ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ
«لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً».

زَادَ ابْنُ مِنْهَالٍ فِي رَوَاتِهِ قَالَ يَزِيدُ فَلَقِيتُ شُعْبَةَ فَحَدَّثْتُهُ بِالْحَدِيثِ فَقَالَ شُعْبَةُ حَدَّثَنَا بِهِ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَدِيثِ. إِلَّا أَنَّ شُعْبَةَ جَعَلَ مَكَانَ الذَّرَّةِ ذَرَّةً. قَالَ يَزِيدُ: صَحَّفَ فِيهَا أَبُو
بِسْطَامٍ.

Text Explanation

73. In the text, when mankind are gathered on the Day of Judgement they are said to be 'eager for it' or 'inspired by it'. These are not greatly different in meaning. The first means that they feel the urgency to try to gain some intercession so as to alleviate their distress, and the other means that God inspires them to seek it. Inspiration takes place when God gives a mental indication that motivates a person either to do or not to do some action.

The Prophet says that people go to Adam, Noah and other prophets (peace be upon them all) and request that they intercede with God on their behalf, but each one of them remember their own errors and say that they are not fit to do so. Scholars of *fiqh* and theology differ on whether prophets could commit sins or if they did not err at all. *Qāḍī* 'Iyāḍ sums up the question as follows:

Scholars are unanimous that prophets cannot go to disbelief after they become prophets. They are immune from this. As for being unbelievers before prophethood, scholars hold different views, but the correct view is that they may not. As for committing sin, there is no disagreement among scholars that they do not commit any major sin. However, scholars differ as to whether this is known through reason or revelation. Abū Ishāq [al-Isfarāyīnī] and scholars who agree with him consider that this is precluded as part of the miracle [of prophethood]. *Qāḍī* Abū Bakr and scholars who agree with him maintain that this is the unanimous view. The Mu'tazilah argue that this is precluded by reason. They also agree that with regard to what is delivered verbally by a prophet, infallibility is given in all situations. With regard to what is delivered through action, some scholars are of the view that infallibility is given to prophets immediately and they are immune from forgetfulness and oversight in it. They interpret accordingly hadiths that mention oversight in prayer and other situations, as will be mentioned at the appropriate places. This is the view of Abū al-Muẓaffar Ṭāhir al-Isfarāyīnī, an eminent scholar of theology from Khurāsān, as well as other Sufi scholars. However, the great majority of scholars, including particularly meticulous scholars, consider that this may happen to them. This is the right view. Moreover, prophets must mention this specifically, either at the same

time according to the majority of scholars of theology, or before they die according to some of them. Thus, they provide the ruling concerning such matters and explain it before their mission is completed. By doing so, they have correctly fulfilled their missions and delivered what was revealed to them.

Furthermore, there is no disagreement among scholars that prophets are immune from minor sins that degrade the person who commits them and adversely reflect on his integrity. As for other minor sins, most *Fiqh*, Hadith and theology scholars of earlier and recent times agree that it is possible for prophets to commit these. Their argument is based on the apparent meanings of texts in the Qur'an and hadiths. A number of discerning scholars of *Fiqh* and theology among our teachers are of the view that prophets are immune from committing these just as they are immune from committing major sins. They argue that the status of prophethood is too sublime to allow committing such offences or to deliberately violating God's order. These scholars discuss the verses and hadiths that mention such sins, attaching them to prophets and give their interpretation of these texts. They say that whatever is said about them in this connection is a matter of misinterpretation, oversight, or something God permitted them but about which they felt uneasy as it was likely to get them criticized, or pertained to things they did before prophethood. This is undoubtedly the correct view, as we have said. Had it been true that prophets might commit sins, we would not have been required to emulate their deeds, approvals and many of their statements. There is no disagreement that we are required to follow their examples, but the disagreement relates only to whether it is a binding duty, a recommendation, a permission or a question of discrimination between what is a reward-earning action, and other matters.

I have discussed this at length in my book *al-Shifā'*, where I presented what is not discussed anywhere else. No one should be worried that this view is attributed by some to the Khawārij, the Mu'tazilah or some other deviant group. Their argument is different, relying on branding people as

unbelievers for committing minor offences. We disassociate ourselves from such a view. Besides, let us look at these mistakes attributed to prophets, such as: Adam ate from the tree in Heaven in a state of forgetfulness; Noah prayed to God to punish a community of unbelievers; Moses killed an unbeliever without being commanded to kill him; Abraham foiled the evil intention of some unbelievers by stating something which is in a way true. None of these may be considered sins if committed by ordinary people. Yet they dreaded them because they were not done by God's order. Indeed, He reproached some of them for doing these because of their high status and their perfect knowledge of Him.

The hadith mentions that Adam will say to people: 'Go to Noah, the first messenger God sent'. Imam Abū 'Abdullāh Muhammad ibn 'Alī al-Māzarī said: 'Historians mention that Idrīs was Noah's grandfather. If there is some evidence that Idrīs was also a messenger of God, the statement of these historians that Idrīs was a predecessor of Noah will be incorrect, because the Prophet mentions Adam's words that Noah was the first messenger. If no such evidence is found, then the historians' statement may be correct.' It may also be true that Idrīs was a prophet, but not a messenger. *Qāḍī 'Iyāḍ* said: 'It is also said that Idrīs was Elijah, an Israelite prophet who some reports suggest to have been Joshua's contemporary. If this is correct, the objection becomes invalid. Likewise, the objection concerning Adam and Seth [Shīth] and their message to their community. If they were messengers, then Adam was a messenger sent to his own children who were not unbelievers. He was commanded to teach them the faith and to obey God. Seth succeeded him in like manner. This is different from the message assigned to Noah, who was sent to the unbelievers among mankind. I note that Abū al-Ḥasan ibn Baṭṭāl argues that Adam was not a messenger of God. Thus, he considers the objection inapplicable. However, the long hadith narrated by Abū Dharr states that both Adam and Idrīs were messengers'.

Then the hadith mentions Noah's advice: 'Go to Abraham whom God made His friend'. *Qāḍī 'Iyāḍ* said: 'Linguistically, the word *khalīl*, which describes Abraham's status with God, means "a person chosen for an especially close relationship". It is also said that it is derived from "exclusivity", because it is derived from *kballah*, which

means “need”. Abraham is described as such because he limited his need to his Lord, the Glorified. Furthermore, it is said that *khallāh* means purity of love that necessitates sharing secrets. It is also said that it means love and friendliness’. Ibn al-Anbārī said that *khalīl* means ‘a wholly devoted lover and a loved one who returns love in full. Thus, the two have a love relationship that suffers from no flaw whatsoever’. ‘Alī ibn Ahmad al-Wāḥidī said: ‘This is the chosen definition because God, the Exalted, the Sublime is Abraham’s *khalīl* and Abraham is God’s *khalīl*. It is not permissible to say that God is Abraham’s *khalīl* as derived from *khallāh* which means need, but God knows best’.

The Prophet mentions that every one of the prophets approached says that he is not fit for the task. Qāḍī ‘Iyāḍ said: ‘They say this in humility, recognizing the greatness of the task. It may also be a hint each of them gives implying that intercession as a position does not belong to him but rather to someone else. Every one of them sends them to the next in line until the matter rests with the one to whom it belongs. It may also be that they all know that it belongs to Muhammad (peace be upon him) and the fact that each one of them refers people to the next means it goes ultimately to its owner, Prophet Muhammad. The hadith also shows the proper measure of giving priority in serious matters to elders and parents before their offspring. The fact that Prophet Muhammad (peace be upon him) takes up the matter straightaway and responds to their request is because he knew for certain that this status belongs to him alone’.

God inspired them to put their request first to Adam and then to other prophets (peace be upon them all). He did not inspire them to go first to Prophet Muhammad (peace be upon him). This is most probably because—and God knows best—He wanted to demonstrate the special status he enjoys. Had they made their request directly to Prophet Muhammad it may have appeared that others could have achieved the same result. The fact that they asked others, who were all God’s chosen messengers and prophets—but they all declined—and then appealed to Prophet Muhammad and he was up to the task shows that he commands the highest position and is the one whom God loves most. It proves that his status is higher than all creatures, including God’s messengers, humans and angels. Intercession with

God is something extremely serious and no one other than Prophet Muhammad can undertake it.

The hadith describes Moses as the one to whom God spoke directly. All Sunni scholars are in agreement that this is a confirmed fact. God spoke directly to Moses saying words that Moses heard directly, without an intermediary. In fact, the Arabic wording used here is most emphatic, and speech is a confirmed attribute of God, but His speech is unlike that of any creature. We have already explained the meaning of the description of Jesus as God's spirit and word.

When people are advised to go to Prophet Muhammad, he is described as 'God's servant who has had his earlier and later sins forgiven'. Scholars give different meanings to this statement. *Qāḍī 'Iyāḍ* said: 'It is suggested that the "earlier sins" refer to what he might have done before prophethood, and the "later" ones refer to his immunity from committing sin after he became a prophet. It is also suggested that the "later" ones refer to the sins of his followers'. If so, then it means granting forgiveness to some of them, or that they do not remain in Hell forever. It is also suggested that it means what he might do as a result of an oversight or through some mistaken interpretation. This last view is mentioned by al-Ṭabarī and endorsed by al-Qushayrī. Another suggestion is that 'the earlier sins' refer to what Adam had done while the 'later ones' refer to the sins committed by his community. It is also said that it means that Prophet Muhammad is forgiven all, and he will not be accountable for a sin, if any. Yet another view suggests that it means that he is immune from all sin, but God knows best.

The Prophet says: 'They come to me. I seek permission to see my Lord and I am granted permission'. *Qāḍī 'Iyāḍ* said:

It means—but God knows best—that he is granted permission to intercede, as he has been promised and given the praised status God has preserved for him and informed him that he will be resurrected in that status ... In the hadith narrated by Anas and Abū Hurayrah, it is stated that after the Prophet prostrates himself and praises God as he does, when he is permitted to intercede, he will first say: 'My community! My community!' In the version narrated by Ḥudhayfah of this same hadith, it is mentioned: 'They come to Muhammad

(peace be upon him) and he rises. He is granted permission, and trust and kinship are sent over. They stand to the right and left of the *ṣirāṭ*, which is the narrow pathway erected over Hell. The first of them will pass over like lightning', and he continues his narration of the hadith. Thus, the hadith is complete. This is the intercession that mankind appealed to him to request, which focuses on relief from the hardship of the wait, so that people's fates are determined. After that, he is permitted to intercede on behalf of his community and for sinners. Moreover, intercession is also granted to prophets, angels and others as mentioned in other hadiths.

The earlier hadiths speaking of seeing God state that the gathering of mankind includes that every community will follow what it used to worship, then the believers will be separated from the hypocrites, then intercession will be permitted, and the *ṣirāṭ* will be erected. This suggests that the time when every community follows what they worshipped may be the beginning of judgement and relief from the hardship of waiting. It is also the beginning of the praised status granted to Prophet Muhammad. Thus, the intercession that is mentioned as being granted is intercession on behalf of sinners as they pass along the *ṣirāṭ*. This is the apparent meaning of the hadiths, and whereby this intercession is granted to Prophet Muhammad (peace be upon him) and others, as stated in hadiths. Subsequently, intercession on behalf of people in Hell is mentioned. Thus, texts of all relevant hadiths are consistent and their meanings are put in order, God willing.

The Prophet says: 'My Lord, none remains except those detained by the Qur'an'. This means the ones condemned to perpetual stay. Muslim makes clear that the words 'which means the ones condemned to perpetual stay' is the explanation stated by Qatādah, a narrator of the hadith. This is a correct interpretation and it means that those the Qur'an mentions will remain in Hell forever. These are the unbelievers, as God says: *'For a certainty, God does not forgive that partners are associated with Him'*. (4: 48) This confirms the view of the people of the truth and scholars of earlier generations, which makes

clear that no one who dies believing in God's oneness remains in Hell forever, but God knows best.

The Prophet says: 'I then go back and say "my Lord".' This means that he goes back to the place he was at when he first stood and made his request: the position of his intercession.

The hadith uses the expression 'an atom's weight of goodness'. The atom was not known during the Prophet's lifetime, yet the Prophet uses the word *dharrāh*, which means 'atom'. It is used in the Qur'an in the same sense, indicating the smallest measure imaginable, or even unimaginable. Al-Nawawī gives it the meaning that the word carried at the time, which is 'a very small type of ant'.

Transmission

Both al-Jahḍarī and al-Ghubarī mentioned in the first chain of transmission are called after their ancestors, Jahḍar and Ghubar, who gave their names to their respective tribes.

In the chains of transmission of these hadiths, Muslim says: 'Muhammad ibn al-Muthannā and Muhammad ibn Bashshār narrated: Ibn Abī 'Adī narrated; from Sa'īd; from Qatādah; from Anas ...'. He also says: 'Muhammad ibn al-Muthannā narrated: Mu'ādh ibn Hishām narrated; my father narrated to me; from Qatādah; from Anas ibn Mālik ...'. Muslim further says: 'Muhammad ibn Minhāl al-Ḍarīr narrated: Yazīd ibn Zuray' narrated; Sa'īd ibn Abī 'Arūbah and Hishām, al-Dastawā'ī seller, narrated; from Qatādah; from Anas ibn Mālik ...'. Furthermore, Muslim says: 'Abū Ghassān al-Misma'ī and Muhammad ibn al-Muthannā narrated to me: Mu'ādh (meaning Ibn Hishām) narrated; my father narrated to me; from Qatādah; Anas ibn Mālik narrated ...'. In the next hadith, Muslim says: 'Abū al-Rabī' al-'Atakī narrated; Ḥammād ibn Zayd narrated; Ma'bad ibn Hilāl al-'Anazī narrated from Anas. These are five different chains of transmission, yet all reporters included in them were from Basrah. Such a coincidence is so beautiful and extremely rare, with five consecutive chains of transmission featuring reporters all from the same city.

Ibn Abī 'Adī's name is Muhammad ibn Ibrāhīm ibn Abī 'Adī. Sa'īd ibn Abī 'Arūbah is variously mentioned as Ibn Abī al-'Arūbah, and Abū 'Arūbah's name is Mahrān. We have already mentioned

that Sa'īd suffered from memory impairment in his old age, and as we have stated earlier, when a reporter is known to have suffered memory impairment, his reports during this period are discarded. Therefore, when such a reporter is mentioned in either of the *Ṣaḥīḥ* anthologies, it is taken for granted that his narration was given prior to the impairment of his memory.

[350–326]. (Dār al-Salām 0377) Abū al-Rabī' al-'Atakī nar-rated:ⁱ Ḥammād ibn Zayd narrated; Ma'bad ibn Hilāl al-'Anazī narrated [H]. Also, Sa'īd ibn Manṣūr narrated (his text); Ḥammād ibn Zayd narrated; Ma'bad ibn Hilāl al-'Anazī narrated: **'We went to Anas ibn Mālīk and sought Thābit's company. When we arrived he was offering the mid-morning prayer, *Ḍuḥā*. Thābit requested entry for us and we entered.**

Hishām, al-Dastawā'ī's seller, is identified by his trade. Dastawā' is a small town in al-Ahwāz region. He used to import and sell clothes and material from it. He came to be known as Hishām al-Dastawā'ī or Hishām, al-Dastawā'ī seller, meaning the seller of al-Dastawā'ī material. Abū Ghassān al-Misma'ī has been mentioned more than once, and his affiliation is to Misma', the ancestor who gave his name to his tribe.

When Muslim mentions Mu'ādh in the chain of transmission he adds (meaning Ibn Hishām). As we have said earlier, this is because as Muslim received the hadith, the narrator mentioned Mu'ādh without his father's name. Muslim did not justify that he should add 'Ibn Hishām' after Mu'ādh's name because the narration did not include it. Therefore, to identify Mu'ādh properly, he added his father's name in between brackets. We have already explained this several times, but I am repeating it here for ease of reference and increased clarity. With the passage of time, it may be forgotten. Moreover, some readers might be reading this without being aware of the earlier explanation. Abū al-Rabī' al-'Atakī is also al-Zaharānī. Muslim mentions him in many places. His name is Sulaymān ibn Dāwūd. *Qāḍī* 'Iyāḍ said: 'Muslim mentions him as al-Zaharānī at times and as al-'Atakī at other times, and he mentions both together sometimes, but the two cannot be combined in any way as both refer to the Azd tribe, but there may be some reason to justify combining them, but God knows best.'

He placed Thābit with him on his couch. He said to him: "Abū Ḥamzah, your brothers from Basrah request you to narrate to them the hadith of intercession". He said: Muhammad (peace be upon him) told us: "On the Day of Judgement, people will be speaking to each other, confused. They will go to Adam and say to him: 'Intercede for your offspring'. He will say: 'I am not fit for it, but go to Abraham (peace be upon him), as he is God's friend'. They go to Abraham, but he says to them: 'I am not fit for it, but go to Moses (peace be upon him), to whom God spoke directly'. Moses is approached, but he says: 'I am not fit for it, but go to Jesus, God's spirit and word'. Jesus is approached but he says: 'I am not fit for it, but go to Muhammad (peace be upon him)'. They come to me and I say: 'I shall do it. I go ahead and seek permission to see my Lord and I am admitted. I stand before Him and praise Him with praises I cannot say now. My Lord inspires me with them. Then I prostrate myself before Him. I will be told: "Muhammad, lift your head; speak and you will be listened to; make your request and you will be given it; intercede and your intercession will be granted". I will say: "My Lord! My community! My community!" I will be told: "Go ahead. Whoever have in their hearts the weight of a grain of wheat or a grain of barley of faith, take them out [of Hell]". I go and do that. I then go back to my Lord and praise Him with those praises then prostrate myself before Him. I will be told: "Muhammad, lift your head; speak and you will be listened to; make your request and you will be given it; intercede and your intercession will be granted". I will say: "My community! My community!" I will be told: "Go ahead. Whoever have in their hearts the weight of a mustard seed of faith, take them out [of Hell]". I go and do that. I then go back to my Lord and praise Him with those praises then prostrate myself before Him. I will be told: "Muhammad, lift your head; speak and you will be listened to; make your request and you will be given it; intercede and your intercession will be granted". I will say: "My Lord! My community! My community!" I will be told: "Go ahead. Whoever have in their hearts less and less and less than a mustard seed of faith, take them out [of Hell]". I go and do that"".

'This is Anas's narration as he told us. We took our leave and left. When we were at Zahr al-Jabbān, we said: "We may as well visit al-Ḥasan and greet him". He was hiding in Abū Khalīfah's

place. We entered and greeted him. Then we said: "Abū Sa'īd, we have come to you after having visited your brother, Abū Ḥamzah. We never heard the like of a hadith he narrated to us concerning intercession". He said: "Tell it me". We related the hadith to him. He said: "Go on". We said: "That is all". He said: "He narrated it to us twenty years ago, when he was in full health. He has left something out and I do not know whether he has forgotten in his old age or he did not like to tell it to you so fearing that you may slacken". We said: "Tell it to us". He laughed and said: "Man has been created hasty. I have mentioned this to you only because I intend to narrate it to you". [The Prophet said]: "I then go back to my Lord for the fourth time and praise Him with those praises then prostrate myself before Him. I will be told: 'Muhammad, lift your head; speak and you will be listened to; make your request and you will be given it; intercede and your intercession will be granted'. I will say: 'My Lord! Permit me for whoever said, "There is no deity other than God".' He will say: 'This is not yours, but by My power, pride, greatness and authority: I shall bring out of it whoever said: there is no deity other than God'".

'He added: "I bear witness that al-Ḥasan narrated this to us as he heard Anas ibn Mālik narrating it. I believe he said, '20 years earlier when he was in full health'".⁷⁴

حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَنَزِيُّ، ح. وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَاللَّفْظُ لَهُ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَنَزِيُّ قَالَ: انْطَلَقْنَا إِلَى أَنَسِ بْنِ مَالِكٍ، وَكَشَفْنَا بِثَابِتٍ، فَأَنْتَهَيْنَا إِلَيْهِ وَهُوَ يُصَلِّي الضُّحَى. فَاسْتَأْذَنَ لَنَا ثَابِتٌ فَدَخَلْنَا عَلَيْهِ. وَأَجْلَسَ ثَابِتًا مَعَهُ عَلَى سَرِيرِهِ. فَقَالَ لَهُ يَا أَبَا حَمْزَةَ، إِنَّ إِخْوَانَكَ مِنْ أَهْلِ الْبَصْرَةِ يَسْأَلُونَكَ أَنْ تُحَدِّثَهُمْ حَدِيثَ الشَّفَاعَةِ. قَالَ: حَدَّثَنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ مَاجَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ: اشْفَعْ لِدُرِّيَّتِكَ. فَيَقُولُ: لَسْتُ هَا، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، فَإِنَّهُ خَلِيلُ اللَّهِ. فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ: لَسْتُ هَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى، عَلَيْهِ السَّلَامُ، فَإِنَّهُ كَلِيمُ اللَّهِ. فَيُؤْتَى مُوسَى فَيَقُولُ: لَسْتُ هَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى، عَلَيْهِ السَّلَامُ، فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ. فَيُؤْتَى عِيسَى، فَيَقُولُ: لَسْتُ هَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأُوتَى فَأَقُولُ: أَنَا هَا. فَأَنْطَلِقُ، فَاسْتَأْذِنُ عَلَى رَبِّي،

فَيُؤَدِّنِي، فَأَقُومُ بَيْنَ يَدَيْهِ، فَأَحْمَدُهُ بِمَحَامِدِ لَا أَقْدِرُ عَلَيْهِ الْآنَ. يُلْهِمُنِيهِ اللَّهُ. ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيَقَالَ لِي: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلِّ تُعْطَهُ، وَاشْفَعْ تُشَفِّعْ. فَأَقُولُ: رَبِّ، أُمِّتِي أُمِّتِي! فَيَقَالَ: انْطَلِقْ فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنْهَا. فَانْطَلِقْ فَأَفْعَلْ، ثُمَّ أَرْجِعْ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا. فَيَقَالَ لِي: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلِّ تُعْطَهُ، وَاشْفَعْ تُشَفِّعْ. فَأَقُولُ: رَبِّ، أُمِّتِي أُمِّتِي! فَيَقَالَ لِي: انْطَلِقْ فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنْهَا. فَانْطَلِقْ فَأَفْعَلْ، ثُمَّ أَعُودُ إِلَى رَبِّي فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا. فَيَقَالَ لِي: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلِّ تُعْطَهُ، وَاشْفَعْ تُشَفِّعْ. فَأَقُولُ: يَا رَبَّ أُمِّتِي أُمِّتِي! فَيَقَالَ لِي: انْطَلِقْ فَمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ بُرَّةٍ أَوْ شَعِيرَةٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنْهَا. فَانْطَلِقْ فَأَفْعَلْ.

هَذَا حَدِيثُ أَنَسِ الَّذِي أَنْبَأَنَا بِهِ، فَخَرَجْنَا مِنْ عِنْدِهِ، فَلَمَّا كُنَّا بَطْهَرِ الْجَبَانِ قُلْنَا: لَوْ مَلْنَا إِلَى الْحَسَنِ فَسَلَّمْنَا عَلَيْهِ، وَهُوَ مُسْتَخْفٍ فِي دَارِ أَبِي خَلِيفَةَ. قَالَ: فَدَخَلْنَا عَلَيْهِ فَسَلَّمْنَا عَلَيْهِ. فَقُلْنَا: يَا أَبَا سَعِيدٍ، جِئْنَا مِنْ عِنْدِ أَخِيكَ أَبِي حَمْزَةَ، فَلَمْ نَسْمَعْ مِثْلَ حَدِيثِ حَدَّثَنَا فِي الشَّفَاعَةِ. قَالَ: هِيَ. فَحَدَّثْنَاهُ الْحَدِيثَ. فَقَالَ: هِيَ. قُلْنَا: مَا زَادْنَا. قَالَ: قَدْ حَدَّثَنَا بِهِ مِنْذُ عَشْرِينَ سَنَةً، وَهُوَ يَوْمُئِذٍ جَمِيعٌ. وَلَقَدْ تَرَكَ شَيْئًا، مَا أَذْرِي أَنَسِي الشَّيْخُ، أَوْ كَرِهَ أَنْ يُحَدِّثَكُمْ فَتَكَلُّوا. قُلْنَا لَهُ: حَدَّثْنَا. فَصَحَّحَ وَقَالَ: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ. مَا ذَكَرْتُ لَكُمْ هَذَا إِلَّا وَأَنَا أَرِيدُ أَنْ أُحَدِّثَكُمْوهُ: «ثُمَّ أَرْجِعْ إِلَى رَبِّي فِي الرَّابِعَةِ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا. فَيَقَالَ لِي: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلِّ تُعْطَهُ، وَاشْفَعْ تُشَفِّعْ. فَأَقُولُ: يَا رَبَّ ائْذَنْ لِي فِيمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: لَيْسَ ذَلِكَ لَكَ. أَوْ قَالَ لَيْسَ ذَلِكَ إِلَيْكَ. وَلَكِنْ وَعِزِّي وَكِبَرِيَّائِي وَعَظَمَتِي وَجَبَرِيَّائِي لِأَخْرِجَنَّ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ». قَالَ: فَاشْهَدْ عَلَى الْحَسَنِ أَنَّهُ حَدَّثَنَا بِهِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ. أَرَاهُ قَالَ: قَبْلَ عَشْرِينَ سَنَةً وَهُوَ يَوْمُئِذٍ جَمِيعٌ.

Text Explanation

74. The hadith mentions that Anas ibn Mālik sat Thābit with him on his couch. This makes it clear that a scholar or the head of an assembly should honour his distinguished visitors and show them extra hospitality.

On the third occasion, the Prophet is told to bring out of Hell everyone who had 'less and less and less than the weight of a mustard seed of faith in their hearts'. This is how the hadith is

mentioned in all original copies, with 'less than' repeated three times. This confirms the views of scholars of the early days and all Sunni scholars and theologians who share their opinion that faith may increase or decrease. Several other texts in the Qur'an and the Sunnah confirm this. We have explained this rule at the beginning of the Book of Faith, clarifying the different views on this point and how they may be reconciled, but God knows best.

The continuation of the hadith narrated by al-Ḥasan includes several useful points. We may first explain that Ḥaḥr al-Jabbān means the place next to the desert, as al-Jabbān means the desert, whether it is used in its masculine or feminine form. The word is also used to refer to a graveyard, because graveyards used to be situated in the desert. Ḥaḥr al-Jabbān would mean the place to the back of, or next to a graveyard.

The narrator mentions that when they reached the place they thought of visiting al-Ḥasan, meaning the famous scholar al-Ḥasan al-Baṣrī, who was hiding from al-Ḥajjāj, the governor of Iraq at the time. When they reported to him the hadith that Anas had narrated to them, he asked for the rest of it. The hadith then mentions that al-Ḥasan laughed when his guests asked him to narrate the rest of the hadith, and he said to them 'Man has been created hasty'. This gives us two points: The first is that it is appropriate for a scholar to laugh with his friends when there is a friendly atmosphere between them, but his laughter should not be excessive, detracting from his respect. It also makes clear that it is permissible to quote from the Qur'an what is suitable for the occasion. It is confirmed in authentic hadiths that the Prophet did this when he visited 'Alī and Fāṭimah. When he left, he said: *'Man is, above all else, always given to contention'*, (18: 54) and there are many other examples of this.

When the Prophet appeals to God for those who said 'there is no deity but God', God says: 'By My power, pride, greatness and authority, I shall bring out of it whoever said: there is no deity other than God'. This means that God will bestow His grace on them without intercession by anyone. This echoes hadith No. 327, which attributes to God the statement: 'The angels, the prophets and the believers have all done their intercession. Only the Most Merciful of all those who have mercy remains'.

At the end of the hadith Ma'bad adds: 'I bear witness that al-Ḥasan narrated this to us as he heard Anas ibn Mālik narrating it ...'.

This is to confirm to every reader of the hadith that this is what happened and what al-Ḥasan stated, but God knows best.

[351–327]. (Dār al-Salām 0378) Abū Bakr ibn Abī Shaybah and Muhammad ibn ‘Abdullāh ibn Numayr narratedⁱ (they are in agreement in the way of reporting the hadith except for a word here or there). They said: Muhammad ibn Bishr narrated; Abū Ḥayyān narrated; from Abū Zur‘ah; from Abū Hurayrah: **‘One day, the Prophet (peace be upon him) was brought some meat. The shoulder was given to him, and he liked it. He took a bite of it, then he said: “I am the master of mankind on the Day of Judgement. Do you know by what? God will gather mankind, past and future generations, in one plane. They will all hear a caller, and eyesight will get through them. The sun will be brought near and people will be in unbearable distress and unendurable grief. Some people will say to others: ‘Do you not realize what condition you are in? Do you not see how you suffer? Would you not look for someone to intercede with your Lord on your behalf?’ Some people will say: ‘Go to Adam’. They go to Adam and say: ‘Adam, you are the father of all mankind. God created you with His hand and breathed into you of His spirit, and He commanded the angels to prostrate themselves before you. Intercede with your Lord for us. Do you not see the distress we are in? Do you not see our condition?’ Adam will say: ‘My Lord is today in a state of anger the like of which He has never had and He will never be as angry again. He had forbidden me eating from the tree but I disobeyed Him. [I fear for] my soul; my soul. Go to someone else. Go to Noah’.**

“They go to Noah and say: ‘Noah, you are the first messenger God sent to the world, and He described you as His truly grateful servant. Intercede with your Lord for us. Do you not see the distress we are in? Do you not see our condition?’ He will say: ‘My Lord is today in a state of anger the like of which He has never had and He will never be as angry again. I had a supplication and I prayed against my people. [I fear for] my soul; my soul. Go to Abraham’.

“They go to Abraham and say: ‘You are God’s prophet and of all the people of the earth, you are His friend. Intercede with your Lord for us. Do you not see the distress we are in? Do you not see

our condition?' Abraham will say: 'My Lord is today in a state of anger the like of which He has never had and He will never be as angry again. He mentions his lies and says: [I fear for] my soul; my soul. Go to someone else. Go to Moses'.

"They go to Moses and say: 'Moses, you are God's messenger. God honoured you above all mankind with His messages and by speaking to you. Intercede with your Lord for us. Do you not see the distress we are in? Do you not see our condition?' He will say: 'My Lord is today in a state of anger the like of which He has never had and He will never be as angry again. I killed a man whom I was not ordered to kill. [I fear for] my soul; my soul. Go to Jesus'.

"They go to Jesus and say: 'Jesus, you are God's messenger. You spoke to people when you were in the cradle. You are a word God gave to Mary and you are of His spirit. Intercede with your Lord for us. Do you not see the distress we are in? Do you not see our condition?' He will say: 'My Lord is today in a state of anger the like of which He has never had and He will never be as angry again.' He does not mention any sin committed, but said: '[I fear for] my soul; my soul. Go to someone else. Go to Muhammad'.

"They will come to me and say: 'Muhammad, you are God's Messenger and the last of all prophets. God has forgiven you your earlier and later sins. Intercede with your Lord for us. Do you not see the distress we are in? Do you not see our condition?' I will go forward and will be underneath the Throne where I prostrate myself before my Lord. Then God will reveal to me and inspire me with His praises and glorifications that He has never revealed to anyone before. Then it will be said: 'Muhammad, lift your head; make your request and it will be granted; intercede and your intercession will be accepted'. I will lift my head and say: 'My Lord! My community! My community!' I will be told: 'Muhammad, enter into Heaven from its right gate those from your community who do not have to account for their deeds. The rest share the other gates with other communities'. By Him who holds Muhammad's soul in His hand, the distance between the two doors of the gates of Heaven is like the distance between Makkah and Hajar, or between Makkah and Busra".'

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَ اتَّفَقَا فِي سِيَاقِ الْحَدِيثِ إِلَّا مَا يَزِيدُ أَحَدُهُمَا مِنْ
 الْحَرْفِ بَعْدَ الْحَرْفِ. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، حَدَّثَنَا أَبُو حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُنِيَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بِلَحْمٍ، فَرَفَعَ إِلَيْهِ الدَّرَاعَ وَكَانَتْ تُعْجِبُهُ. فَهَسَسَ مِنْهَا تَمَسَّسَةً، فَقَالَ: «أَنَا سَيِّدُ النَّاسِ
 يَوْمَ الْقِيَامَةِ. وَهَلْ تَدْرُونَ بِمَ ذَاكَ؟ يَجْمَعُ اللَّهُ يَوْمَ الْقِيَامَةِ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيَسْمِعُهُمْ
 الدَّاعِيَ، وَيَنْفُذُهُمُ الْبَصْرَ. وَتَذْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَمَا لَا يَحْتَمِلُونَ.
 فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ؟ أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى
 رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ ائْتُوا آدَمَ. فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ،
 وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ. اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى
 مَا قَدْ بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ هَانِي
 عَنِ الشَّجَرَةِ فَعَصِيَّتُهُ. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ. فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، أَنْتَ
 أَوَّلُ الرُّسُلِ إِلَى الْأَرْضِ، وَسَمَّاكَ اللَّهُ عَبْدًا شَكُورًا. اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ
 بَلَغَنَا؟ فَيَقُولُ هُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ كَانَتْ لِي
 دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي. نَفْسِي، نَفْسِي. اذْهَبُوا إِلَى إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: أَنْتَ
 نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ. اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ
 هُمْ إِبْرَاهِيمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا يَغْضَبُ بَعْدَهُ مِثْلَهُ. وَذَكَرَ كَذَبَاتِهِ. نَفْسِي
 نَفْسِي. اذْهَبُوا إِلَى غَيْرِي. اذْهَبُوا إِلَى مُوسَى. فَيَأْتُونَ مُوسَى، عَلَيْهِ السَّلَامُ، فَيَقُولُونَ يَا مُوسَى، أَنْتَ رَسُولُ اللَّهِ
 فَصَلِّكَ اللَّهُ بِرِسَالَاتِهِ وَتَكْلِيمِهِ عَلَى النَّاسِ. اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟
 فَيَقُولُ هُمْ مُوسَى، عَلَيْهِ السَّلَامُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ.
 وَإِنِّي قَتَلْتُ نَفْسًا لَمْ أَوْمَرْ بِقَتْلِهَا. نَفْسِي نَفْسِي. اذْهَبُوا إِلَى عِيسَى، عَلَيْهِ السَّلَامُ. فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا
 عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، وَكَلِمَةً مِنْهُ أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ.
 أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ هُمْ عِيسَى، عَلَيْهِ السَّلَامُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ
 يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَلَمْ يَذْكُرْ لَهُ ذَنْبًا. نَفْسِي نَفْسِي. اذْهَبُوا إِلَى غَيْرِي. اذْهَبُوا إِلَى مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَغَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ
 ذَنْبِكَ وَمَا تَأَخَّرَ. اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَأَطْلُقُ فَاتِي تَحْتَ الْعَرْشِ،
 فَأَقْعُ سَاجِدًا لِلرَّبِّ. ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ حَمِيدِهِ وَحُسْنِ الشَّائِءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ لِأَحَدٍ قَبْلِي. ثُمَّ يُقَالُ:
 يَا مُحَمَّدُ اذْفَعْ رَأْسَكَ، سَلْ تُعْطَهُ، اشْفَعْ تُشَفَّعَ. فَأَرْفَعُ رَأْسِي، فَأَقُولُ يَا رَبُّ أُمَّتِي أُمَّتِي. فَيُقَالُ: يَا مُحَمَّدُ، أَدْخِلْ

الْجَنَّةِ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ الْبَابِ الْإِيْمَنِ مِنَ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيْمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيحِ الْجَنَّةِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى.

[352–328]. (Dār al-Salām 0379) Zuhayr ibn Ḥarb narrated to me: Jarīr narrated; from ‘Umārah ibn al-Qa‘qā‘; from Abū Zur‘ah; from Abū Hurayrah: ‘A plate of *tharīd* and meat was placed in front of God’s Messenger (peace be upon him), and he picked up the shoulder. It was the piece of lamb he liked best. He took a bite and said: “I shall be the master of mankind on the Day of Judgement”. He then took another bite and said: “I shall be the master of mankind on the Day of Judgement”. When he saw that his companions did not ask him about this, he said: “Should you not ask me how?” They said: “How will it be, Messenger of God?” He said: “Mankind shall stand before the Lord of all worlds ...”. He narrated the hadith with the same meaning of the hadith narrated by Abū Ḥayyān from Abū Zur‘ah. He added in the case of Abraham that he said about the planet, “This is my Lord”, and that he said to the people when they asked him who smashed their deities, “It was this one, the biggest of them, who did it”, and also when he said to his people, “I am ill”. The Prophet said: “By Him who holds Muhammad’s soul in His hand, the distance between the two doors of heaven up to the two sides of the gate is equal to the distance between Makkah and Hajar, or between Hajar and Makkah”. I am not sure which one he said.’

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَضِعَتْ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصْعَةٌ مِنْ تَرِيدٍ وَلَحْمٍ، فَتَنَاوَلَ الدَّرَاعَ، وَكَانَتْ أَحَبَّ الشَّاةِ إِلَيْهِ. فَتَهَسَّ تَهَسَةً فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ». ثُمَّ تَهَسَّ أُخْرَى فَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ». فَلَمَّا رَأَى أَصْحَابَهُ لَا يَسْأَلُونَهُ قَالَ: «أَلَا تَقُولُونَ كَيْفَهُ؟» قَالُوا: كَيْفَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ». وَسَأَلَ الْحَدِيثَ بِمَعْنَى حَدِيثِ أَبِي حَيَّانَ عَنْ أَبِي زُرْعَةَ. وَزَادَ فِي قِصَّةِ إِبْرَاهِيمَ فَقَالَ: وَذَكَرَ قَوْلَهُ فِي الْكُوكَبِ: هَذَا رَبِّي. وَقَوْلَهُ لَاهْتِهِمْ: بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا. وَقَوْلُهُ: إِنِّي سَقِيمٌ. قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيحِ الْجَنَّةِ إِلَى عِضَادَتِي الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ هَجَرَ وَمَكَّةَ». قَالَ: لَا أَدْرِي أَيُّ ذَلِكَ قَالَ.

[353–329]. (Dār al-Salām 0380) Muhammad ibn Ṭarīf ibn Khalīfah al-Bajalī narrated: Muhammad ibn Fuḍayl narrated; Abū Mālīk al-Ashjaʿī narrated; from Abū Ḥāzim; from Abū Hurayrah; as also Abū Mālīk; from Ribʿī; from Ḥudhayfah. Both said: ‘God’s Messenger (peace be upon him) said: “God, the Blessed, the Exalted will gather mankind. The believers will stand there until Heaven is brought near to them. They go to Adam and say: ‘Our father, pray that Heaven is opened for us’. He will say: ‘What drove you out of Heaven other than the error of Adam, your father? It is not for me to do that. Go to my son Abraham, God’s friend’. Abraham will say: ‘That is not for me to do. I was God’s friend only from far behind. Go to Moses to whom God spoke directly’. They go to Moses, but he says: ‘That is not for me to do. Go to Jesus, God’s word and spirit’. Jesus says to them: ‘That is not for me to do’. They go to Muhammad (peace be upon him) and he rises. He is granted permission. Trust and kinship are sent over. They stand to the right and left of the *ṣirāṭ*. The first of you will pass like lightning.” I said: “Both my parents may be sacrificed for you, what does ‘like lightning’ mean?” He said: “Do you not see how lightning goes far and back in the wink of an eye? Then like wind, then like birds and people moving at speed. It is their actions that set them fast. Your Prophet will be standing by the *ṣirāṭ*, saying: ‘My Lord, keep us safe; keep us safe’, until people’s deeds will be unable [to move them]. It will then be like a man coming over and cannot move better than crawling. By the two sides of the *ṣirāṭ* there are hanging hooks, commanded to snatch whoever they will snatch. People will be either an injured but saved person or one who is in the thick of Hell”.’

By Him who holds Abū Hurayrah’s soul in His hand, the bottom of Hell is equal to the distance covered in seventy years.⁷⁵

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ بْنِ خَلِيفَةَ الْبَجَلِيِّ، حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو مَالِكٍ عَنْ رَبِيعٍ، عَنْ حُذَيْفَةَ، قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ، فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تَزُلْفَ لَهُمُ الْجَنَّةُ. فَيَأْتُونَ آدَمَ، فَيَقُولُونَ يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ. فَيَقُولُ: وَهَلْ أَخَّرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ آدَمَ؟ لَسْتُ بِصَاحِبِ ذَلِكَ. اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ، خَلِيلِ اللَّهِ. قَالَ: فَيَقُولُ إِبْرَاهِيمُ لَسْتُ بِصَاحِبِ ذَلِكَ، إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ. اعْمِدُوا إِلَى مُوسَى، عَلَيْهِ السَّلَامُ،

الَّذِي كَلَّمَهُ اللَّهُ تَكْلِيمًا. فَيَأْتُونَ مُوسَى، عَلَيْهِ السَّلَامُ، فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ. اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللَّهِ وَرُوحِهِ. فَيَقُولُ عِيسَى، عَلَيْهِ السَّلَامُ، لَسْتُ بِصَاحِبِ ذَلِكَ. فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَقُومُ فَيُؤَدِّنُ لَهُ. وَتُرْسَلُ الْأَمَانَةُ وَالرَّحِمُ، فَتَقُومَانِ جَنْبَتَي الصَّرَاطِ، يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوْلُكُمُكَ كَالْبَرْقِ». قَالَ: قُلْتُ: يَا أَبِي؟ ثُمَّ كَمَرُ الرِّيحِ، ثُمَّ أَنْتَ وَأُمِّي، أَيُّ شَيْءٍ كَمَرُ الْبَرْقِ؟ قَالَ: «أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ كَمَرِ الطَّيْرِ، وَشِدِّ الرَّجَالِ. تَجْرِي بِهِمْ أَعْمَالُهُمْ. وَنَبِيكُمُ قَائِمٌ عَلَى الصَّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ. حَتَّى تَعْجَزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا. قَالَ: وَفِي حَافَتَي الصَّرَاطِ كِلَايِبٌ مُعَلَّقَةٌ، مَأْمُورَةٌ بِأَخْذِ مَنْ أُمِرَتْ بِهِ، فَمَخْدُوشٌ نَاجٍ، وَمَكْدُوشٌ فِي النَّارِ». وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ إِنَّ فَعَرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفًا.

Text Explanation

75. The hadith mentions that when the food was served, 'the shoulder was given to the Prophet because he liked it'. Qāḍī 'Iyād said: 'The Prophet liked the shoulder because it cooked faster and was tastier and because it was far from the parts that may cause harm'. Al-Tirmidhī relates that 'Ā'ishah said: 'The shoulder was not the meat God's Messenger liked best, but he had meat only at long intervals. Hence, he preferred it because it cooked quicker'.

The Prophet said: 'I will be the master of mankind on the Day of Judgement'. He only says this in acknowledgement of the grace God bestows on him. He is ordered to do so, as God says to him: *'Speak of your Lord's favours'*. (93: 11) It also advises us of what we owe to him. Qāḍī 'Iyād said: 'It is mentioned that the master is the one who excels his people and the one to whom they resort when they face tough problems. Prophet Muhammad (peace be upon him) is the master of mankind in both this life and the life to come. However, he mentions the latter in particular because its honour is higher and because all mankind, Adam and all his offspring, will be under Prophet Muhammad's banner. God says: *"With whom does sovereignty rest today? With God, the One who holds absolute sway over all that exists"*. (40: 16) This means that all claims to sovereignty and dominion are discarded on that Day, but God knows best'.

The Prophet says: 'God will gather mankind, past and future generations, in one plane. They will all hear a caller, and eyesight will get through them'. Al-Kisā'ī said: 'If someone's look reaches me and what is beyond, it is said to get through me'. As for the meaning of the expression in the hadith, al-Harawī said: 'Abū 'Ubayd suggests that it means that God's sight encompasses them all. Others say that the eyesight of onlookers will go through them because they stand on a level plane. As for God, He encompasses people now and always'. In *Maṭāli' al-Anwār*, Ibn Qaraqūl says: 'It means that an onlooker will see them all, and none will be hidden from him because they all stand on a level plane, with nothing to hide anything from onlookers This is a better explanation than that of Abū 'Ubayd, suggesting that God takes them all in His sight because His sight encompasses them all in all situations, whether they are on a level plane or in other places'. Imam Abū al-Sa'ādāt Ibn al-Athīr mentions the different views of Abū 'Ubayd and others, then says that to understand that the hadith refers to the eyesight of creatures is more appropriate than to refer it to God's sight. Al-Nawawī adds that this is the more correct view, but God knows best.

Adam and other prophets (peace be upon them all) say: 'My Lord is today in a state of anger the like of which He has never had and He will never be as angry again'. What is meant by God's anger is what appears of His punishment of those who disobeyed Him and what they will endure of painful suffering, as well as what all mankind will see of unimaginable horrors. There is no doubt that all this never happened before and will never happen again. This is the meaning of God's anger, while His pleasure means the grace He bestows on those whom He honours and rewards. Indeed, changes of mood displaying anger and pleasure do not apply to God, but He knows best.

The hadith mentions that the distance between the two doors of the gates of Heaven is like that between Makkah and Hajar, or Makkah and Busra. Hajar was the main city in Bahrain, the eastern part of the Arabian Peninsula. It is different from the Hajar mentioned in another hadith, which is a village near Madinah. Busra is a city in southern Syria, three stagesⁱ away from Damascus. It is the main city of Hawran, and the distance between it and Makkah is a month's travel.ⁱⁱ

In the hadith, Abraham is quoted: ‘I was God’s friend only from far behind’. Imam Ismā‘īl ibn Muhammad al-Taymī, the author of *al-Taḥrīr*, said: ‘This is a word that is said to show humility. What he meant to say is: I do not have that sublime status. This is a fine statement meaning that whatever honour I have been given was through Gabriel’s embassy. Go to Moses because what he was given is God speaking to him directly, without an intermediary. He repeated the word “behind” because Prophet Muhammad (peace be upon him) was spoken to directly and he saw God. Thus, Abraham meant, “I am behind Moses who is behind Muhammad”, (peace be upon them all)’.

The hadith mentions that ‘trust and kinship will be sent over and they stand to the right and left of the *ṣirāt*’. This is meant to highlight the importance of both trust and kinship. They are given the form God wishes to give them. The author of *al-Taḥrīr* said: ‘They stand there to demand their rights from everyone who wants to cross’.

The hadith mentions that people will pass at different speeds, with the first like lightning and the next like wind. This is all according to their deeds, which determine their speed.

Abū Hurayrah says after narrating the hadith that the bottom of Hell is equal to the distance covered in seventy years. This is one rendering of Abū Hurayrah’s words, but they may also be rendered as ‘the bottom of Hell is reached in seventy years’ travel’, but God knows best.

Transmission

We mentioned earlier that Abū Ḥayyān’s name is Yaḥyā ibn Sa‘īd ibn Ḥayyān, and Abū Zur‘ah’s name is Harim, but it is variously said to be ‘Amr, ‘Ubaydillāh and ‘Abd al-Raḥmān.



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- i. This chapter is not given a number in *al-Mu‘jam al-Mufabbras*.
 - ii. Related by al-Bukhārī, 6565.
 - i. Related by al-Bukhārī in a longer version, 4476; Ibn Mājah in a longer version, 4312.

- ii. Related by al-Bukhārī in a longer version, 7410, and in shorter versions, 7450 and 7516.
- i. Related by al-Bukhārī, 44, and in a longer version, 7410; al-Tirmidhī, 2593; Ibn Mājah, 4312.
- ii. 'An atom' and 'a grain of corn' are written in identical ways in Arabic when short vowels are not added, which is the normal way of writing Arabic. Abū Biṣṭām is Shu'bah.
- i. Related by al-Bukhārī, 7510.
- i. Related by al-Bukhārī, 3361, 3340 and 4712; al-Tirmidhī, 2434, and in a shorter version 1837; Ibn Mājah, 3307.
- i. This is how the distance was expressed when al-Nawawī wrote his commentary. Busra is about 100 kilometres from Damascus.
- ii. The distance between Makkah and Hajar, or Makkah and Busra, is over 1,000 kilometres (700 miles).

CHAPTER 85

THE PROPHET'S STATEMENT: 'I AM THE FIRST TO INTERCEDE IN HEAVEN AND I HAVE THE LARGEST FOLLOWING AMONG PROPHETS'

[354–330]. (Dār al-Salām 0381) Qutaybah ibn Saʿīd and Ishāq ibn Ibrāhīm narrated: Qutaybah said: Jarīr narrated from al-Mukhtār ibn Fulful; from Anas ibn Mālik: **'God's Messenger (peace be upon him) said: "I am the first to intercede in Heaven and I have the largest following among prophets".'**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَوَّلُ النَّاسِ يَشْفَعُ فِي الْجَنَّةِ، وَأَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا

[355–331]. (Dār al-Salām 0382) Abū Kurayb Muhammad ibn al-ʿAlāʾ narrated: Muʿāwiyah ibn Hishām narrated; from Sufyān; from Mukhtār ibn Fulful; from Anas ibn Mālik: **'God's Messenger (peace be upon him) said: "I shall have the largest following among prophets on the Day of Judgement, and I shall be the first to knock at the door of Heaven".'**

وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ، وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ».

[356–332]. (Dār al-Salām 0383) Abū Bakr ibn Abī Shaybah narrated: Ḥusayn ibn ʿAlī narrated; from Zāʾidah; from al-Mukhtār ibn Fulful; Anas ibn Mālik said: **'The Prophet (peace be upon him) said: "I will be the first intercessor in Heaven. None of the prophets has been**

believed as I am believed. Among prophets is one who was not believed except by one man from among his people”.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ. لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صُدِّقْتُ، وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا يُصَدِّقُهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ

[357–333]. (Dār al-Salām 0384) ‘Amr al-Nāqid and Zuhayr ibn Ḥarb narrated to me: Hāshim ibn al-Qāsim narrated; Sulaymān ibn al-Mughīrah narrated; from Thābit; from Anas ibn Mālik: ‘God’s Messenger (peace be upon him) said: “On the Day of Judgement, I shall come to the gate of Heaven and request it open. Its keeper will say: ‘Who are you?’ I will say: ‘Muhammad’. He will say: ‘I am commanded that I do not open to anyone before you’”.

وَحَدَّثَنِي عَمْرُو النَّاقِدُ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ، فَاسْتَفْتَحْ، فَيَقُولُ الْحَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ. فَيَقُولُ: بِكَ أُمِرْتُ. لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ

76. As these hadiths are self-explanatory, al-Nawawī gives no commentary on them.

CHAPTER 86

THE PROPHET SAVES A PRAYER OF INTERCESSION FOR HIS COMMUNITY

[358–334]. (Dār al-Salām 0385) Yūnus ibn ‘Abd al-A‘lā narrated to me: ‘Abdullāh ibn Wahb reported; Mālik ibn Anas reported to me; from Ibn Shihāb; from Abū Salamah ibn ‘Abd al-Raḥmān; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “Every Prophet has a prayer he may request. I prefer to save my prayer so as to intercede for my community on the Day of Judgement”.’

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأُرِيدُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ».

[359–335]. (Dār al-Salām 0386) Zuhayr ibn Ḥarb and ‘Abd ibn Ḥumayd narrated to me: Zuhayr said: Ya‘qūb ibn Ibrāhīm narrated; Ibn Shihāb’s nephew narrated; from his uncle; Abū Salamah ibn ‘Abd al-Raḥmān reported to me; that Abū Hurayrah said: ‘God’s Messenger (peace be upon him) said: “Every Prophet has a prayer, and it is my wish, God willing, to save my prayer so as to intercede for my community on the Day of Judgement”.’

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ، وَأَرَدْتُ أَنْ أَتَخَيَّرَ دَعْوَتِي شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ».

[000–336]. (Dār al-Salām 0387) Zuhayr ibn Ḥarb and ‘Abd ibn Ḥumayd narrated to me: Zuhayr said: Ya‘qūb ibn Ibrāhīm narrated; Ibn Shihāb’s nephew narrated; from his uncle; ‘Amr ibn Abī Sufyān

ibn Asīd ibn Jāriyah al-Thaqafī narrated to me the same; from Abū Hurayrah; from God's Messenger (peace be upon him).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ، قَالَ زُهَيْرٌ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ، حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيِّ، مِثْلَ ذَلِكَ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[360–337]. (Dār al-Salām 0388) Ḥarmalah ibn Yaḥyā narrated to me: Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; that ‘Amr ibn Abī Sufyān ibn Asīd ibn Jāriyah al-Thaqafī reported to him; that Abū Hurayrah said to Ka‘b al-Aḥbār that God's Prophet (peace be upon him) said: ‘Every Prophet has a prayer, and it is my wish, God willing, to save my prayer so as to intercede for my community on the Day of Judgement’. Ka‘b said to Abū Hurayrah: ‘Have you yourself heard this from God's Messenger (peace be upon him)?’ Abū Hurayrah said: ‘Yes’.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَمْرَو بْنَ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيِّ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ لِكَعْبِ الْأَحْبَارِ: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُوهَا، فَأَنَا أُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أُخْتَبِيَ دَعْوَتِي شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ». فَقَالَ كَعْبٌ لَأَبِي هُرَيْرَةَ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[361–338]. (Dār al-Salām 0389) Abū Bakr ibn Abī Shaybah narratedⁱ and Abū Kurayb narrated (this is Abū Kurayb's text): both said: Abū Mu‘āwiyah narrated; from al-A‘mash; from Abū Sālih; from Abū Hurayrah: ‘God's Messenger (peace be upon him) said: “Every Prophet has a prayer that will be answered. Every Prophet was quick to say his prayer, but I saved my prayer so as to intercede for my community on the Day of Judgement. It will, God willing, benefit everyone of my community who dies associating no partners with God”.’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلَ كُلُّ

نَبِيِّ دَعْوَتِهِ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

[362–339]. (Dār al-Salām 0390) Qutaybah ibn Sa‘īd narrated: Jarīr narrated; from ‘Umārah (who is Ibn al-Qa‘qā’); from Abū Zur‘ah; from Abū Hurayrah: ‘God’s Messenger (peace be upon him) said: “Every Prophet has an answered prayer which he says and it is answered and he is given it. I have saved my prayer as intercession for my community on the Day of Judgement”.’

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ، وَهُوَ ابْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِكُلِّ نَبِيِّ دَعْوَةٌ مُسْتَجَابَةٌ، يَدْعُو بِهَا فَيَسْتَجَابُ لَهُ فَيُؤْتَاهَا، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي يَوْمَ الْقِيَامَةِ».

[363–340]. (Dār al-Salām 0391) ‘Ubaydillāh ibn Mu‘ādh al-‘Anbarī narrated: my father narrated; Shu‘bah narrated; from Muhammad (who is Ibn Ziyād): ‘I heard Abū Hurayrah say: “God’s Messenger (peace be upon him) said: ‘Every Prophet had a prayer he said for his community and it was answered. I wish, God willing, to delay my prayer so as to intercede for my community on the Day of Judgement”’.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ، وَهُوَ ابْنُ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِكُلِّ نَبِيِّ دَعْوَةٌ دَعَا بِهَا فِي أُمَّتِهِ، فَاسْتَجِيبَ لَهُ. وَإِنِّي أُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أُؤَخِّرَ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي يَوْمَ الْقِيَامَةِ».

[364–341]. (Dār al-Salām 0392) Abū Ghassān al-Misma‘ī narrated to me, and Muhammad ibn al-Muthannā and Ibn Bashshār narrated, (this is Abū Ghassān’s text); they said: Mu‘ādh (meaning Ibn Hishām) narrated; my father narrated to me; from Abū Qatādah; Anas ibn Mālik narrated: ‘God’s Prophet (peace be upon him) said: “Every Prophet has a prayer which he said for his community; but I saved my prayer so as to intercede for my community on the Day of Judgement”’.

حَدَّثَنِي أَبُو عَسَّانَ الْمُسَمِّيُّ، وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ حَدَّثَانَا، وَاللَّفْظُ لِأَبِي عَسَّانَ، قَالُوا: حَدَّثَنَا مُعَاذُ، يَعْنُونَ ابْنَ هِشَامٍ، قَالَ حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ دَعَاَهَا لِأُمَّتِهِ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

[000–342]. (Dār al-Salām 0393) Zuhayr ibn Ḥarb and Ibn Abī Khalaf narrated the same to me saying: Rawḥ narrated; Shu‘bah narrated; from Qatādah; with the same chain of transmission.

وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ أَبِي خَلْفٍ، فَلَا حَدَّثَنَا رَوْحٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ

[365–343]. (Dār al-Salām 0394) [H]. Abū Kurayb narrated: Wakī‘ narrated [H]. Also, Ibrāhīm ibn Sa‘īd al-Jawharī narrated it to me; Abū Usāmah narrated; all of them from Mis‘ar; from Qatādah, with this chain of transmission. **However, Wakū’s narration says: ‘Every Prophet is given ...’ and Abū Usūmah’s narration says: ‘From the Prophet (peace be upon him)’.**

وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا وَكَيْعٌ، ح. وَحَدَّثَنِيهِ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ. غَيْرَ أَنَّ فِي حَدِيثِ وَكَيْعٍ قَالَ: قَالَ «أُعْطِيَ». وَفِي حَدِيثِ أَبِي أُسَامَةَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[000–344]. (Dār al-Salām 0395) Muhammad ibn ‘Abd al-‘Alā’ narrated to me: al-Mu‘tamir narrated; from his father; from Anas that God’s Prophet said: **mentioning a similar hadith to Qatūdah’s narration from Anas.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَذَكَرَ نَحْوَ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ

[366–345]. (Dār al-Salām 0396) Muhammad ibn Ahmad ibn Abī Khalaf narrated to me: Rawḥ narrated; Ibn Jurayj narrated; Abū al-Zubayr reported to me that he heard Jābir ibn ‘Abdullāh say; from the Prophet (peace be upon him): **‘Every Prophet has a prayer which he said for his community; but I saved my prayer so as to intercede for my community on the Day of Judgement’.**⁷⁷

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ، حَدَّثَنَا رَوْحٌ، حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ
 بْنَ عَبْدِ اللَّهِ يَقُولُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فِي أُمَّتِهِ، وَخَبَأَتْ دَعْوَتِي شَفَاعَةً
 لِّأُمَّتِي يَوْمَ الْقِيَامَةِ».

Text Explanation

77. These hadiths are mutually explanatory. They mean that every prophet was given a prayer that is certain to be answered, and he was certain it would be answered. The rest of their prayers and supplications were in the balance; they hoped they would be answered, and some of them were, but others were not. *Qāḍī 'Iyād* mentions that it is possible these hadiths identify that every prophet had a prayer for his community, as stated in the last two hadiths, but God knows best.

This hadith shows how the Prophet was very compassionate towards his community, caring for his people and considering their most important needs. He delayed his prayer to the time when they would be most in need of it. The Prophet says that 'it will, God willing, benefit everyone of my community who dies associating no partners with God'. This confirms the view of the people of the truth that everyone who dies associating no partners with God will not remain in Hell permanently, even though they persisted in committing major sins, and evidence confirming this has been mentioned in various places. When the Prophet says this, he adds 'God willing', seeking the blessing associated with it and doing what God bid him to do: '*Never say about anything, "I shall do this tomorrow", without adding, "if God so wills".*' (18: 23–4)

Transmission

Ka'b al-Aḥbār's name is Ka'b ibn Mātī'. Al-Aḥabār is the plural of Ḥabr, which means rabbi. He was a Jewish scholar in his own right who embraced Islam during Abū Bakr's reign, some reports say that this was in 'Umar's reign, and he was given this name because he kept the rabbis' books and writing materials. He died in Homs in

Syria in 32 AH, 753 CE, during ‘Uthmān’s reign. He was considered among the best of the Tābi‘īn generation and is quoted by several of the Prophet’s companions.

In one chain of transmission, Muslim says: ‘Abū Ghassān al-Misma‘ī narrated to me, and Muhammad ibn al-Muthannā and Ibn Bashshār narrated, (this is Abū Ghassān’s text); they said: Mu‘ādh (meaning Ibn Hishām) narrated ...’. It may be suggested there is some verbosity here, as Muslim mentions ‘al-Misma‘ī narrated to me’ then he mentions his two other teachers and says ‘narrated’ again. In fact, this is an aspect of Muslim’s meticulous reporting, because when he heard the hadith from Abū Ghassān al-Misma‘ī, Muslim was alone, while there were others when he heard it from the other two scholars. As we have mentioned in the Notes, when a reporter heard the hadith from his teacher alone, he should say that the teacher ‘narrated to me’, but when he is with others, he says ‘narrated’. Thus, Muslim follows this rule and mentions that he heard it alone from Abū Ghassān before starting a new sentence mentioning that he heard the same hadith from other scholars when he was with others in their circles, but God knows best. Muslim then said: ‘They said: Mu‘ādh narrated’. The pronoun ‘they’ refers to all three of his teachers: Abū Ghassān, Muhammad ibn al-Muthannā and Ibn Bashshār.

The first time this hadith is reported as narrated by Anas, it says: ‘Every Prophet has a prayer ...’, then Muslim gives a different chain of transmission, but he says that in Wakī‘’s narration it is, ‘Every Prophet is given a prayer ...’. This again shows how meticulous Muslim was in his reporting.

The chain of transmission of the last hadith but one in this chapter includes, ‘Muhammad ibn ‘Abd al-‘Alā’ narrated to me: al-Mu‘tamir narrated; from his father; from Anas’. This chain consists of reporters who all belonged to Basrah, but God knows best.



i. Related by al-Tirmidhī, 3602; Ibn Mājah, 4307.

CHAPTER 87

THE PROPHET'S PRAYER FOR HIS COMMUNITY; HIS WEeping AND COMPASSION FOR THEM

[367–346]. (Dār al-Salām 0397) Yūnus ibn ‘Abd al-‘Alā al-Ṣadafī narrated to me; Ibn Wahb reported; ‘Amr ibn al-Ḥārith reported to me; that Bakr ibn Sawādah narrated to him; from ‘Abd al-Raḥmān ibn Jubayr; from ‘Abdullāh ibn ‘Amr ibn al-‘Āṣ: **‘The Prophet (peace be upon him) recited what God, the Exalted, the Sublime, says concerning Abraham: “My Lord, they [false deities] have indeed led many people astray. Hence, he who follows me belongs to me”. (14: 36) And Jesus (peace be upon him) said: “If You punish them, they are Your servants; and if You forgive them, You are indeed Almighty, Wise”. (5: 118) The Prophet then lifted his arms and said: “My Lord, my community! My community!” and he wept. God, the Exalted, the Sublime, said: “Gabriel, go to Muhammad—and He certainly knows best—and ask him why he is weeping”. Gabriel came and asked him. The Prophet told him what he said—and God knows best. God said: “Gabriel, go to Muhammad and tell him: We shall please you in respect of your community, and We shall not leave you displeased”.**⁷⁸

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى الصَّدِيقِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ، حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ: «رَبِّ إِنِّهِنَّ أَضَلَّلْنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي» الْآيَةَ. وَقَالَ عِيسَى، عَلَيْهِ السَّلَامُ: «إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ، وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ». فَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ أُمَّتِي، أُمَّتِي». فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ - وَرَبُّكَ أَعْلَمُ - فَسَلِّهُ مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيلُ، عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قَالَ. وَهُوَ أَعْلَمُ. فَقَالَ اللَّهُ: يَا جِبْرِيلُ، اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنَرْضِيكَ فِي أُمَّتِكَ وَلَا نَسُوءُكَ

Text Explanation

78. The hadith mentions that the Prophet recited a verse quoting Prophet Abraham and immediately after that it says 'And Jesus said', quoting another verse. This means that the Prophet recited the first verse, then recited what Jesus said as reported in the Qur'an.

This hadith includes several important points. It shows how compassionate the Prophet was and how caring of his community he was, ensuring the best for them. It also includes that it is recommended to lift one's arms during supplication. Most importantly, the hadith gives great news to this community—may God increase its honour—as God gives the promise to please the Prophet in respect of his community. Indeed, this hadith gives us the best hope the Muslim community may entertain. Furthermore, it shows the high status Prophet Muhammad (peace be upon him) enjoys with God and that He takes care of him. He sends Gabriel to ask him what makes him weep. He is then shown to be in the highest position with his Lord, as He promises to give him what will please him, but God knows best. This hadith is consistent with what God says: '*And, certainly, in time your Lord will be bounteous to you and you will be well pleased*'. (93: 5)

God also promises the Prophet: 'We shall not leave you displeased'. The author of *al-Taḥrīr*, Ismā'īl ibn Muhammad al-Taymī, said: 'This reconfirms the meaning and promises that the Prophet will not be in sorrow. The first promise that God will please him may be fulfilled by pardoning some people while others still go to Hell. Therefore, God promises to keep him pleased and not let him sorrow. Thus, all will be saved, but God knows best.'

Transmission

All reporters in the chain of transmission of this hadith belonged to Basrah. We need to mention that Yūnus ibn 'Abd al-'Alā died in 264 AH, 878 CE, while Muslim died in 261, i.e. three years before his teacher.



CHAPTER 88

WHOEVER DIES AN UNBELIEVER WILL BE IN HELL; NEITHER INTERCESSION NOR RELATION WILL BENEFIT THEM

[368–347]. (Dār al-Salām 0398) Abū Bakr ibn Abī Shaybah narrated:ⁱ ‘Affān narrated; Hammād ibn Salamah narrated; from Thābit; from Anas; that ‘a man said: “Messenger of God, where is my father?” The Prophet said: “In Hell”. When the man left, the Prophet recalled him and said: “My father and your father are in Hell”.⁷⁹

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ أَبِي؟ قَالَ: «فِي النَّارِ». فَلَمَّا قَفَى دَعَاهُ فَقَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

Text Explanation

79. This hadith tells us that whoever dies an unbeliever deserves punishment in Hell, and even being related to some of the most devout believers will not be of any benefit to such a person. The hadith also tells us that those who died during the period the Arabs worshipped idols deserve this punishment, too. This does not mean that they will be accountable without receiving a message, because they were aware of the message of God’s oneness delivered by Prophet Abraham and other prophets and messengers (peace be upon them all). The Prophet recalled the man after he turned to leave and said to him that his own father shared the same fate. This was a gesture seeking to comfort the man by telling him that even the Prophet shared in such grief.



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- i. Related by Abū Dāwūd, 4718.

CHAPTER 89

ON GOD'S ORDER: WARN YOUR NEAREST KINDRED

[369–348]. (Dār al-Salām 0399) Qutaybah ibn Sa‘īd and Zuhayr ibn Ḥarb narrated:ⁱ Jarīr narrated; from ‘Abd al-Malik ibn ‘Umayr; from Mūsā ibn Ṭalhah; from Abū Hurayrah: **‘When this verse: “Warn your nearest kindred”, (26: 214) was revealed, God’s Messenger (peace be upon him) invited the Quraysh and they gathered. He addressed them generally and addressed certain people in particular. He said: “Banī Ka‘b ibn Lu‘ayy! Save yourselves from the Fire. Banī Murrah ibn Ka‘b! Save yourselves from the Fire. Banī ‘Abd Shams! Save yourselves from the Fire. Banī ‘Abd Manāf! Save yourselves from the Fire. Banī Hāshim! Save yourselves from the Fire. Fāṭimah! Save yourself from the Fire. I can avail you nothing with God, but I have a relationship with you and I will maintain this relationship”.’**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَا حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا، فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ، فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْذِرُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي مُرَّةِ بْنِ كَعْبٍ، أَنْذِرُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ شَمْسٍ، أَنْذِرُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ مَنَافٍ، أَنْذِرُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي هَاشِمٍ، أَنْذِرُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَنْذِرُوا أَنْفُسَكُمْ مِنَ النَّارِ. يَا فَاطِمَةُ، أَنْذِرِي نَفْسَكَ مِنَ النَّارِ. فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَابَلَهَا بِبِلَاهَا

[000–349]. (Dār al-Salām 0400) ‘Ubaydillāh ibn ‘Umar al-Qawārīrī narrated: Abū ‘Awānah narrated; from ‘Abd al-Malik ibn ‘Umayr, with this chain of transmission, but Jarīr’s narration is fuller and more complete.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، بِهَذَا الْإِسْنَادِ. وَحَدِيثُ جَرِيرٍ أَنْتُمْ وَأَشْبَعُ.

[370–350]. (Dār al-Salām 0401) Muhammad ibn ‘Abdullāh ibn Numayr narrated: Wakī‘ and Yūnus ibn Bukayr narrated; Hishām ibn ‘Urwah narrated; from his father; from ‘Ā’ishah: ‘When this verse: “Warn your nearest kindred” (26: 214) was revealed, God’s Messenger (peace be upon him) stood on [the hill of] al-Ṣafā and said: “Fāṭimah bint Muhammad, Ṣafiyyah bint ‘Abd al-Muṭṭalib and all the [clan of] ‘Abd al-Muṭṭalib! I can avail you nothing with God. You may ask me whatever you wish of my property”.’

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا وَكِيعٌ وَيُونُسُ بْنُ بُكَيْرٍ، قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّفَا، فَقَالَ: «يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا. «سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[371–351]. (Dār al-Salām 0402) Ḥarmalah ibn Yahyā narrated to me.ⁱ Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Ibn al-Musayyib and Abū Salamah ibn ‘Abd al-Raḥmān reported to me; that Abū Hurayrah said: ‘When this verse: “Warn your nearest kindred”, (26: 214) was revealed, God’s Messenger (peace be upon him) said: “People of the Quraysh, buy your souls from God, for I can avail you nothing with God. Banī ‘Abd al-Muṭṭalib, I can avail you nothing with Him. ‘Abbās ibn ‘Abd al-Muṭṭalib, I can avail you nothing with God. Ṣafiyyah, God’s Messenger’s aunt, I can avail you nothing with God. Fāṭimah, God’s Messenger’s daughter, ask me what you will, but I can avail you nothing with God”.’

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ، قَالَ أَخْبَرَنِي ابْنُ الْمُسَيَّبِ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أُنْزِلَ عَلَيْهِ «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ»: «يَا مَعْشَرَ قُرَيْشٍ، اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ. لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا صَفِيَّةُ عَمَّةَ

رَسُولِ اللَّهِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ، سَلِّينِي بِمَا شِئْتَ. لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا».

[000–352]. (Dār al-Salām 0403) ‘Amr al-Naqid narrated to me: Mu‘āwiyah ibn ‘Amr; Zā‘idah narrated; ‘Abdullāh ibn Dhakwān narrated; from al-A‘raj; from Abū Hurayrah; from the Prophet, **in similar terms**.

وَحَدَّثَنِي عَمْرُو النَّاقِدُ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا زَائِدَةُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا

[372–353]. (Dār al-Salām 0404) Abū Kāmil al-Jahdarī narrated: Yazīd ibn Zuray‘ narrated; al-Taymī narrated; from Abū ‘Uthmān; from Qabīṣah ibn al-Mukhāriq and Zuhayr ibn ‘Amr: both said: **‘When this verse: “Warn your nearest kindred”, (26: 214) was revealed, God’s Prophet (peace be upon him) went to a mound on a mountain and stood above its highest stone and called out: “Banī ‘Abd Manāf! I am a warner. My position with you is that of a man who saw the enemy [drawing near] and he raced to warn his people, but he feared that [the enemy] would outstrip him and he started shouting his warning”.**

حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عُمَانَ، عَنْ قَبِيصَةَ بْنِ الْمُخَارِقِ وَزُهَيْرِ بْنِ عَمْرٍو، قَالَا: لَمَّا نَزَلَتْ «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» قَالَ: انْطَلَقَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَضْمَةٍ مِنْ جَبَلٍ، فَعَلَا أَعْلَاهَا حَجْرًا، ثُمَّ نَادَى: «يَا بَنِي عَبْدِ مَنَافَاهُ، إِنِّي نَذِيرٌ. إِنَّمَا مِثْلِي وَمِثْلُكُمْ كَمِثْلِ رَجُلٍ رَأَى الْعَدُوَّ، فَانْطَلَقَ يَرْبُأُ أَهْلَهُ، فَخَشِيَ أَنْ يَسْبِقُوهُ فَجَعَلَ يَهْتِفُ يَا صَبَاحَاهُ

[000–354]. (Dār al-Salām 0405) Muhammad ibn ‘Abd al-A‘lā narrated: al-Mu‘tamir narrated; from his father; Abū ‘Uthmān narrated; from Zuhayr ibn ‘Amr and Qabīṣah ibn Mukhāriq; from the Prophet: **the same**.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، حَدَّثَنَا أَبُو عُمَانَ، عَنْ زُهَيْرِ بْنِ عَمْرٍو، وَقَبِيصَةَ بْنِ مُخَارِقٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

[373–355]. (Dār al-Salām 0406) Abū Kurayb Muhammad ibn al-‘Alā’ narrated:ⁱ Abū Usāmah narrated; from al-A‘mash; from ‘Amr ibn Murrah; from Sa‘īd ibn Jubayr; from Ibn ‘Abbās: **‘When this verse: “Warn your nearest kindred” (26: 214) and your trusted closer ones, was revealed, God’s Messenger (peace be upon him) went out and he climbed al-ūafū and called out. Some said: “Who is this calling out?” Others said: “Muhammad”. They gathered near. He said: “Clan of so-and-so! Clan of so-and-so! Clan of ‘Abd Manūf! Clan of ‘Abd al-Muūalib!” They gathered around him and he said: “Were I to tell you that horsemen are below this mountain, would you believe me?” They said: “We have never known you to tell a lie”. He said: “I am a warner to you of an approaching grievous suffering”.**

‘Abū Lahab said: **“Confound you! Have you gathered us for nothing other than this?”** He then left. This surah was then revealed: **“Doomed are the hands of Abū Lahab; doomed is he”.**’ (Surah 111) Al-Aūmash recited the full surah.

وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ «وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ» وَرَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ، خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى صَعِدَ الصَّفَا، فَهَتَفَ: «يَا صَبَاحَاهُ». فَقَالُوا مَنْ هَذَا الَّذِي يَهْتِفُ؟ قَالُوا: مُحَمَّدٌ. فَاجْتَمَعُوا إِلَيْهِ فَقَالَ: «يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي عَبْدِ مَنَافٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ». فَاجْتَمَعُوا إِلَيْهِ. فَقَالَ: «أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلاً تَخْرُجُ بِسَفْحِ هَذَا الْجَبَلِ، أَكُنْتُمْ مُصَدِّقِيَّ». قَالُوا: مَا جَرَّبْنَا عَلَيْكَ كَذِبًا. قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». قَالَ: فَقَالَ أَبُو هَبٍ: تَبَّ لَكَ، أَمَا جَمَعْتَنَا إِلَّا لِهَذَا؟ ثُمَّ قَامَ، فَتَرَلَّتْ هَذِهِ السُّورَةُ: «تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ». كَذَا قَرَأَ الْأَعْمَشُ إِلَى آخِرِ السُّورَةِ.

[374–356]. (Dār al-Salām 0407) Abū Bakr ibn Abī Shaybah and Abū Kurayb narrated: Abū Mu‘āwiyah narrated from al-A‘mash, with this chain of transmission, saying: **‘One day, God’s Messenger (peace be upon him) climbed al-Şafā and delivered a cry of warning. He continued in similar terms to Abū Usāmah’s narration, but did not mention the revelation of the verse: ‘Warn your nearest kindred’.**⁸⁰

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ الصَّفَا فَقَالَ: «يَا صَبَاحَاهُ». بَنَحُو حَدِيثَ أَبِي أُسَامَةَ. وَلَمْ يَذْكُرْ نُزُولَ «الْآيَةِ» وَأَنْ ذَرَعَ شِرَتَكَ الْأَقْرَبِينَ.

Text Explanation

80. In all these hadiths, the Prophet warns his people and tells them that he can avail them of nothing with God. What he meant is that they should not rely on the fact that they are related to him to protect them against God's punishment. However, he will continue to maintain his relationships with them, as they are his relatives and Islam urges its followers to be kind to relatives.

The Prophet mentions in particular his daughter, Fāṭimah, his aunt Ṣafiyyah and his uncle al-‘Abbās, because of their very close relationship to him. If he cannot benefit these relatives, how can he do more for others?

In one of these hadiths the Prophet likens himself to a man who keeps watch for his people, standing on a hill or a high place. He sees the enemy approaching his people's quarters and he runs to warn them. Fearing that the enemy might be faster than him, he does not wait until he arrives, but starts shouting a warning as he is running. We note that in order to make his warning more effective, the Prophet went to a mound of rocks on a mountain and stood on the highest rock.

In another hadith, the quoted verse commanding the Prophet to 'warn your nearest kindred' is followed by 'and your trusted closer ones'. This addition is not mentioned in the versions related by al-Bukhārī.

i. Related by al-Tirmidhī, 3185; al-Nasā'ī, 3646 and 3647.

i. Related by al-Bukhārī, 2753 and 4771 as attached, i.e. *mu'allaq*, in both places; al-Nasā'ī, 3648.

i. Related by al-Bukhārī in shorter versions, 1394, 3526, 4801 and 4971–3; al-Tirmidhī, 3363.

CHAPTER 90

THE PROPHET'S INTERCESSION FOR ABŪ ṬĀLIB, WHOSE PUNISHMENT IS REDUCED

[375–357]. (Dār al-Salām 0408) ‘Ubaydillāh ibn ‘Umar al-Qawārīrī, Muhammad ibn Abī Bakr al-Muqaddamī and Muhammad ibn ‘Abd al-Malik al-Umawī narrated: they said: Abū ‘Awānah narrated; from ‘Abd al-Malik ibn ‘Umayr; from ‘Abdullāh ibn al-Ḥārith ibn Nawfal; from al-‘Abbās ibn ‘Abd al-Muṭṭalib; that he said: ‘**Messenger of God, have you benefited Abū Ṭālib in any way? He used to look after you and defend you**’. The Prophet said: ‘**Yes. He is in a shallow area of fire. Had it not been for me, he would have been in the lowest depth of the Fire**’.

وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدِّمِيُّ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأُمَوِيُّ، قَالُوا:
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ
أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحْطُوكَ وَيَغْضَبُ لَكَ. قَالَ: «نَعَمْ، هُوَ فِي
«ضَحْضَاحٍ مِنْ نَارٍ. وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ».

[376–358]. (Dār al-Salām 0409) Ibn Abī ‘Umar narrated: Sufyān narrated; from ‘Abd al-Malik ibn ‘Umayr; from ‘Abdullāh ibn al-Ḥārith: ‘**I heard al-‘Abbās say: “I said: ‘Messenger of God, Abū Ṭālib used to look after you and support you. Has this benefited him?’ He said: ‘Yes. I found him in the depths of Fire and I took him out to a shallow area”**’.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ سَمِعْتُ الْعَبَّاسَ
يَقُولُ: قُلْتُ يَا رَسُولَ اللَّهِ، إِنَّ أَبَا طَالِبٍ كَانَ يَحْطُوكَ وَيَنْصُرُكَ، فَهَلْ نَفَعَهُ ذَلِكَ؟ قَالَ: «نَعَمْ وَجَدْتُهُ فِي غَمَرَاتِ
«مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَى ضَحْضَاحٍ».

[000–359]. (Dār al-Salām 0410) Muhammad ibn Ḥātim narrated to me: Yaḥyā ibn Saʿīd narrated; from Sufyān; ‘Abd al-Malik ibn ‘Umayr narrated to me; ‘Abdullāh ibn al-Ḥārith narrated to me; al-‘Abbās ibn ‘Abd al-Muṭṭalib reported to me [H]. Also, Abū Bakr ibn Abī Shaybah narrated: Wakī‘ narrated; from Sufyān, with this chain of transmission, from the Prophet (peace be upon him), **in similar terms to Abū ‘Awūnah’s narration.**

وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ الْحَارِثِ، قَالَ أَخْبَرَنِي الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، ح. وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ،
عَنْ سُفْيَانَ، هَذَا الْإِسْنَادِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِنَحْوِ حَدِيثِ أَبِي عَوَانَةَ.

[377–360]. (Dār al-Salām 0411) Qutaybah ibn Saʿīd narrated:ⁱ Layth narrated; from Ibn al-Hād; from ‘Abdullāh ibn Khabbāb; from Abū Saʿīd al-Khudrī that Abū Ṭālib, God’s Messenger’s uncle, was mentioned and he said: **‘My intercession may benefit him on the Day of Judgement, so that he will be in a shallow area of fire, reaching his ankles and making his brain boil’.**⁸¹

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ، فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيَجْعَلَ فِي
«ضَحْضَاحٍ مِنْ نَارٍ يَبْلُغُ كَعْبِيهِ يَغْلِي مِنْهُ دِمَاغُهُ».

Text Explanation

81. Al-‘Abbās asks the Prophet this question about his brother, Abū Ṭālib, who looked after the Prophet when he was young and protected and defended him when he started to advocate his message, but who did not believe in Islam. The Prophet mentions that this will benefit him on the Day of Judgement, as it will reduce his punishment, but only due to his intercession. The Prophet likened this to a shallow area of water, where the water does not reach higher than one’s ankles. Unbelievers who associate partners with God are condemned to a low depth of Hell, but Abū Ṭālib’s care for the Prophet and the Prophet’s plea for him will reduce his

punishment considerably. Hell has several depths and the lowest depth is its bottom where hypocrites and idolaters are punished.



i. Related by al-Bukhārī, 3885, 3886 and 6564.

CHAPTER 91

THE LIGHTEST SUFFERING IN HELL

[378–361]. (Dār al-Salām 0412) Abū Bakr ibn Abī Shaybah nar-rated: Yaḥyā ibn Abī Bukayr narrated; Zuhayr ibn Muhammad narrated; from Suhayl ibn Abī Sāliḥ; from al-Nu‘mān ibn Abī ‘Ayyāsh; from Abū Sa‘īd al-Khudrī: **‘God’s Messenger (peace be upon him) said: “The lightest suffering among the dwellers of the Fire is one who wears two sandals of fire, and his brain boils because of the heat of his sandals”.**’

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ
النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ أَذْنَى أَهْلِ النَّارِ
عَذَابًا يَنْتَعِلُ بِنَعْلَيْنِ مِنْ نَارٍ، يَغْلِي دِمَاغُهُ مِنْ حَرَارَةِ نَعْلَيْهِ».

[379–362]. (Dār al-Salām 0413) Abū Bakr ibn Abī Shaybah narrated: ‘Affān narrated; Ḥammād ibn Salamah narrated; Thābit narrated; from Abū ‘Uthmān al-Nahdī; from Ibn ‘Abbās: **‘God’s Messenger (peace be upon him) said: “The one who endures the lightest suffering in the Fire is Abū Ṭālib: he wears two sandals which cause his brain to boil”.**’

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، حَدَّثَنَا ثَابِتٌ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ
عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُتَعِلٌ بِنَعْلَيْنِ يَغْلِي
مِنْهُمَا دِمَاغُهُ».

[380–363]. (Dār al-Salām 0414) Muhammad ibn al-Muthannā and Ibn Bashshār narratedⁱ (the text is Ibn al-Muthannā’s): both said: Muhammad ibn Ja‘far narrated; Shu‘bah narrated saying: I heard Abū Ishāq say: I heard al-Nu‘mān ibn Bashīr say in a speech: **‘I heard God’s Messenger (peace be upon him) say: “The dweller of Hell who will have the lightest suffering is a man who will have two**

brands placed at the bottom of his feet, and his brain boils because of them”.’

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، وَاللَّفْظُ لِابْنِ الْمُثَنَّى. قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تُوَضَّعُ فِي أَحْصَى قَدَمَيْهِ جَهْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ

[381–364]. (Dār al-Salām 0415) Abū Bakr ibn Abī Shaybah narrated: Abū Usāmah narrated; from al-A‘mash; from Abū Ishāq; from al-Nu‘mān ibn Bashīr: ‘God’s Messenger (peace be upon him) said: “The dweller of Hell who will have the lightest suffering is one who will have two sandals and straps of fire which will make his brain boil, just like a boiling saucepan. He thinks that no one is suffering more than him, yet he has the lightest suffering”.’⁸²

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي إِسْحَاقَ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَهْلَ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَبِشْرَتَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ

«كَمَا يَغْلِي الْمَرْجُلُ. مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا

Text Explanation

82. Al-Nawawī explains the linguistic meanings of some of the words in these hadiths but he has little to add, as the hadiths are self-explanatory. However, he mentions that these hadiths and similar ones make clear that punishment in Hell is of various degrees, just like the bliss enjoyed by the people of Heaven is of different degrees, but God knows best.



i. Related by al-Bukhārī, 6561 and 6562; al-Tirmidhī, 2604.

CHAPTER 92

NO GOOD DEED BENEFITS ONE WHO DIES AN UNBELIEVER

[382–365]. (Dār al-Salām 0416) Abū Bakr ibn Abī Shaybah narrated to me: Ḥafṣ ibn Ghiyāth narrated; from Dāwūd; from al-Shaʿbī; from Masrūq; from ʿĀʾishah: ‘I said: “Messenger of God, Ibn Judūn used to be kind to relatives and feed the poor before Islam. Will this benefit him?” He said: “It will not benefit him. He never said: ‘My Lord, forgive me my sin on the Day of Judgement’”’,⁸³

حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ، ابْنُ جُدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ، وَيُطْعِمُ الْمَسْكِينَ، فَهَلْ ذَاكَ نَافِعُهُ؟ قَالَ: «لَا يَنْفَعُهُ. إِنَّهُ لَمْ يَقُلْ يَوْمًا رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ».

Text Explanation

83. The general meaning of this hadith is that whatever Ibn Judʿān used to do of being kind to relatives and feeding the poor and the needy will not benefit him because he was an unbeliever. This is the meaning of the Prophet’s statement, ‘He never said: my Lord, forgive me my sins on the Day of Judgement’. In other words, he did not believe in the Day of Judgement and whoever does not believe in it is an unbeliever and no deed will be of any benefit to him.

Qāḍī ʿIyāḍ said: ‘Scholars are unanimous that unbelievers will not benefit by their deeds. They are not rewarded for them by being in happiness or by reducing their suffering. However, some of them endure greater suffering than others because of their evil deeds’. In his book *al-Baʿth wal-Nushūr*, the eminent scholar of *fiqh* and Hadith, Abū Bakr al-Bayhaqī, quotes other eminent scholars giving a similar view. He adds: ‘It is probable that this hadith concerning Ibn Judʿān,

and similar verses and hadiths that mention the uselessness of good deeds done by one who dies an unbeliever, mean that these deeds will not save such an unbeliever from Hell or admit him into Heaven. However, they reduce his suffering for other offences he might have committed’.

Scholars say that Ibn Jud‘ān was one of the chiefs of the Quraysh and he had made a huge cooking pan for his guests, which needed some steps to reach into, from which he used to generously feed a good many people. He belonged to the Tamīm ibn Murrah branch of the Quraysh, and these were relatives of ‘Ā’ishah. Hence, her question to the Prophet.



CHAPTER 93

ALLIANCE WITH BELIEVERS AND DISSOCIATING FROM OTHERS

[383–366]. (Dār al-Salām 0417) Aḥmad ibn Ḥanbal narrated to me: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; from Ismā‘īl ibn Abī Khālīd; from Qays; from ‘Amr ibn al-‘Āṣ: ‘I heard God’s Messenger (peace be upon him) say aloud, not in private: “The people of Abū (meaning a certain person) are not my allies. My guardian is God and the good believers”’.⁸⁴

حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ عَمْرِو
بْنِ الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَهَارًا غَيْرَ سِرٍّ يَقُولُ: «أَلَا إِنَّ أَلَّ أَبِي - يَعْنِي فَلَانًا -
لَيْسُوا لِي بِأَوْلِيَاءَ. إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ».

Text Explanation

84. [Note: The text of the hadith mentions that the Prophet spoke about certain people and said that they were not his allies, though it does not mention any specific name. Instead, we have in brackets the words (meaning a certain person).] Al-Nawawī comments:

This is how some narrator put it, fearing that if he stated the name it would lead to adverse consequences, while keeping the name unknown would not affect the hadith’s message. What it means is the Prophet’s declaration that only good believers are his close friends and the ones he associates himself with, no matter how unrelated to him they may be. By contrast, anyone who is a close relation but not a good believer is neither his friend nor patron.

The narrator, ‘Amr ibn al-‘Āṣ, states that the Prophet said this aloud, not in private. He wanted it to be known that he dissociated

himself from transgressors and unbelievers, while associating himself clearly with good believers.

Qāḍī 'Iyāḍ said that the person the Prophet mentioned in this hadith was al-Ḥakam ibn Abī al-‘Āṣ, but God knows best.ⁱ



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- i. It should be explained that there is a report that the Prophet sent al-Ḥakam into exile at Taif. Imam Ibn Taymiyyah discusses this and shows that the report is not authentic. Al-Ḥakam was among the people of Makkah who became Muslims when the city came under the Prophet's control. His son, Marwān, who was less than ten years of age at the time, is considered among the Prophet's companions and became caliph, but ruled for less than a year. He was succeeded by his son, 'Abd al-Malik.

CHAPTER 94

CERTAIN GROUPS OF MUSLIMS ARE ADMITTED INTO HEAVEN WITHOUT BEING SUBJECTED TO ACCOUNTABILITY OR PUNISHMENT

[384–367]. (Dār al-Salām 0418) ‘Abd al-Raḥmān ibn Sallām ibn ‘Ubaydillāh al-Jumāhī narrated: al-Rabī‘, meaning Ibn Muslim, narrated; from Muhammad ibn Ziyād; from Abū Hurayrah: ‘The Prophet (peace be upon him) said: “Seventy thousand of my community will be admitted into Heaven without being held to account”. A man said: “Messenger of God, pray to God to make me one of them”. The Prophet said: “My Lord, make him one of them”. Another man stood and said: “Messenger of God, pray to God to make me one of them”. The Prophet said: “‘Ukkāshah made his request first”.’

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ بْنُ عَبْدِ اللَّهِ الْجُمَحِيُّ، حَدَّثَنَا الرَّبِيعُ، يَعْنِي ابْنَ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَدْخُلُ مِنْ أُمَّتِي الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. قَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. قَالَ «سَبَقَكَ بِهَا عُكَاشَةُ».

[000–368]. (Dār al-Salām 0419) Muhammad ibn Bashshār nar-rated: Muhammad ibn Ja‘far narrated; Shu‘bah narrated, saying: I heard Muhammad ibn Ziyād say: I heard Abū Hurayrah say: ‘I heard God’s Messenger say ...’: the same as the hadith narrated by al-Rabī‘.

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ زَيْادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَمُوتُ حَدِيثُ الرَّبِيعِ

[385–369]. (Dār al-Salām 0420) Ḥarmalah ibn Yaḥyā narrated to me:ⁱ Ibn Wahb reported; Yūnus reported to me; from Ibn Shihāb; Saʿīd ibn al-Musayyib narrated to me that Abū Hurayrah narrated to him: ‘I heard God’s Messenger (peace be upon him) say: “A group of my community, counting seventy thousand, will enter Heaven: their faces shining like the moon when it is a full moon”.

Abū Hurayrah added: ‘Ukkāshah ibn Miūan al-Asadī stood up holding a striped cape he was wearing and said: “Messenger of God, pray to God to make me one of them”. God’s Messenger (peace be upon him) said: “My Lord, make him one of them”. A man from the Anūr stood and said: “Messenger of God, pray to God to make me one of them”. The Prophet said: “‘Ukkāshah made his request first”.’

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ، هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ». قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عَكَاشَةُ بْنُ مُحْصَنِ الْأَسَدِيِّ، يَرْفَعُ نَمِرَةً عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَبَقَكَ بِهَا عَكَاشَةُ».

[386–370]. (Dār al-Salām 0421) Ḥarmalah ibn Yaḥyā narrated to me: ‘Abdullāh ibn Wahb narrated; Ḥaywah reported to me; Abū Yūnus narrated to me; from Abū Hurayrah; that God’s Messenger (peace be upon him) said: ‘Seventy thousand of my community shall enter Heaven in one group, looking like the moon’.

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ قَالَ: حَدَّثَنِي أَبُو يُونُسَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا زُمْرَةً وَاحِدَةً مِنْهُمْ عَلَى صُورَةِ الْقَمَرِ».

[387–371]. (Dār al-Salām 0422) Yaḥyā ibn Khalaf al-Bāhili narrated: al-Mu‘tamir narrated; from Hishām ibn Ḥassān; from Muhammad,

meaning Ibn Sīrīn; ‘Imrān narrated to me: ‘God’s Prophet (peace be upon him) said: “Seventy thousand of my community shall enter Heaven without being held to account”. People asked: “Who are these, Messenger of God?” He said: “These are the ones who seek neither cauterization nor supplication as a cure, but they place their trust in their Lord”. ‘Ukkāshah stood up and said: “Messenger of God, pray to God to make me one of them”. The Prophet said: “You are one of them”. Another man stood and said: “Messenger of God, pray to God to make me one of them”. The Prophet said: “‘Ukkāshah made his request first”.’

حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ الْبَاهِلِيُّ، حَدَّثَنَا الْمُعْتَمِرُ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدٍ، يَعْنِي ابْنَ سِيرِينَ، قَالَ: حَدَّثَنِي عِمْرَانُ قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ». قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمْ الَّذِينَ لَا يَكْتُتُونَ، وَلَا يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عَكَاشَةُ فَقَالَ: ادْعُ اللَّهَ أَنْ يُجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتَ مِنْهُمْ». قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ ادْعُ اللَّهَ أَنْ يُجْعَلَنِي مِنْهُمْ. قَالَ: «سَبَقَكَ بِهَا عَكَاشَةُ».

[388–372]. (Dār al-Salām 0423) Zuhayr ibn Ḥarb narrated to me: ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated; Ḥājib ibn ‘Umar Abū Khushaynah al-Thaqafī narrated; al-Ḥakam ibn al-A‘raj narrated; from ‘Imrān ibn Ḥuṣayn that God’s Messenger (peace be upon him) said: ‘Seventy thousand of my community will enter Heaven without being held to account’. People asked: ‘Who are they?’ He said: ‘They are the ones who do not seek supplication [as a cure], nor do they believe in bad omens, nor seek cauterization, but in their Lord they place their trust’.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ الثَّقَفِيُّ، حَدَّثَنَا الْحَكَمُ بْنُ الْأَعْرَجِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ». قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمْ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُتُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ».

[389–373]. (Dār al-Salām 0424) Qutaybah ibn Sa‘īd narrated:ⁱ ‘Abd al-‘Azīz, meaning Ibn Ḥāzim narrated; from Abū Ḥāzim; from Sahl ibn Sa‘d that God’s Messenger (peace be upon him) said: ‘Seventy

thousand or seven hundred thousand (Abū Hāzim did not remember which one he said) shall enter Heaven together, holding one another, with the first of them not entering until the last has entered. Their faces will look like the moon when it is a full moon’.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةِ أَلْفٍ، (لَا يَدْرِي أَبُو حَازِمٍ أَيُّهَا
 قَالَ) مُتَمَسِّكُونَ، آخِذٌ بَعْضُهُمْ بَعْضًا، لَا يَدْخُلُ أَوْهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةً
 الْبَدْرِ.

[390–374]. (Dār al-Salām 0425) Sa‘īd ibn Manṣūr narrated:ⁱ Hushaym narrated; Ḥuṣayn ibn ‘Abd al-Raḥmān reported: ‘I was at Sa‘īd ibn Jubayr’s place when he said: “Who of you saw the comet that fell last night?” I said: “I did”. I then added: “I was not in prayer, but I was bitten”. He asked: “So what did you do?” I said: “I sought supplication”. He said: “What made you do that?” I said: “A hadith al-Sha‘bī narrated to us”. He said: “What did al-Sha‘bī narrate to you?” I said: “He narrated from Buraydah ibn Ḥuṣayb al-Aslamī that he said: ‘No supplication may be sought better than one from an evil eye or a [poisonous] bite’.” He said: “A person does well when he implements what he has heard, but Ibn ‘Abbās narrated to us from the Prophet (peace be upon him), who said: ‘I was shown [other] communities, and I saw a prophet with a small group, and a prophet with one or two men, and a prophet with none to follow him. Then I was shown a great mass of people and I thought that this was my community, but I was told: “This is Moses and his community, but look up to the horizon”. I looked and there was a great mass of people. I was told: “Look to the other side of the horizon”. There was a great mass of people. I was then told: “This is your community, and with them are seventy thousand who will enter Heaven without being held to account and without any punishment”’.

‘He then stood up and entered his home. People were discussing those who will enter Heaven without being held to account and facing no punishment. Some said: “They may be those who were companions of God’s Messenger (peace be upon him)”.

Others said: "Perhaps they are the ones who are born Muslims and never associate partners with God". They mentioned other qualities. God's Messenger then came out and asked: "What are you discussing?" They told him. He said: "They are the ones who do not supplicate for others to be cured, nor do they seek such supplication for themselves, nor believe in bad omen, but in their Lord they place their trust". 'Ukkāshah ibn Miḥṣan stood up and said: "Messenger of God, pray to God to make me one of them". The Prophet said: "You are one of them". Another man stood and said: "Messenger of God, pray to God to make me one of them". The Prophet said: "‘Ukkāshah made his request first’".

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: أَيْكُمْ رَأَى الْكُوكَبَ الَّذِي انْقَضَ الْبَارِحَةَ؟ قُلْتُ: أَنَا. ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ، وَلَكِنِّي لِدَعْتُ. قَالَ: فَمَاذَا صَنَعْتَ؟ قُلْتُ: اسْتَرْقَيْتُ. قَالَ: فَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثُ حَدَّثَنَاهُ الشَّعْبِيُّ. فَقَالَ: وَمَا حَدَّثَكُمْ الشَّعْبِيُّ؟ قُلْتُ: حَدَّثَنَا عَنْ بُرَيْدَةَ بْنِ حُصَيْبٍ الْأَسْلَمِيِّ أَنَّهُ قَالَ: لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حِمَّةٍ. فَقَالَ: قَدْ أَحْسَنَ مَنْ انْتَهَى إِلَى مَا سَمِعَ. وَلَكِنْ حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عُرِضَتْ عَلَى الْأُمَمِ فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهِيظُ، وَالنَّبِيُّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ. إِذْ رُفِعَ لِي سَوَادٌ عَظِيمٌ، فَطَنَنْتُ أَتَهُمْ أُمَّتِي. فَقِيلَ لِي: هَذَا مُوسَى، عَلَيْهِ السَّلَامُ، وَقَوْمُهُ. وَلَكِنْ انْظُرْ إِلَى الْأُفُقِ. فَظَنَرْتُ فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ لِي انْظُرْ إِلَى الْأُفُقِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ. فَقِيلَ لِي: هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ». ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ فَخَاصَّ النَّاسَ فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ. فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحَبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ وَلَمْ يُشْرِكُوا بِاللَّهِ. وَذَكَرُوا أَشْيَاءَ. فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا الَّذِي تَخُوضُونَ فِيهِ؟ فَأَخْبَرُوهُ. فَقَالَ: «هُمُ الَّذِينَ لَا يَرُقُونَ وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَّاشَةُ بْنُ مُحِصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ. فَقَالَ: «أَنْتَ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ آخَرٌ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ. فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

[391–375]. (Dār al-Salām 0426) Abū Bakr ibn Abī Shaybah nar-rated: Muhammad ibn Fuḍayl narrated; from Ḥuṣayn; from Saʿīd ibn Jubayr; Ibn ʿAbbās narrated: 'God's Messenger (peace be upon him) said: "I was shown [other] communities ...". He then mentioned

the rest of the hadith in similar terms to Hushaym's narration, but did not mention the beginning of his hadith'.⁸⁵

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عُرِضَتْ عَلَى الْأُمَمِ». ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ، نَحْوَ حَدِيثِ هُشَيْمٍ. وَلَمْ
يَذْكُرْ أَوَّلَ حَدِيثِهِ.

Text Explanation

85. These hadiths mention that when the second man asked the Prophet to pray that he should be among those who go to Heaven without facing accountability, the Prophet told him that 'Ukkāshah was ahead of him. Qāḍī 'Iyāḍ said: 'The second man was not one who deserved such a degree, and he was unlike those who deserve it, while 'Ukkāshah qualified for it. It is also said that the second man was a hypocrite, and the Prophet gave him an answer that admits more than one explanation. The Prophet's fine manners did not permit him to tell the man that he would not belong to them. Another suggestion is that the Prophet might have received earlier information that 'Ukkāshah was one of them, but no information was given to him about the other'. Al-Khaṭīb al-Baghdādī said in his book, *al-Asmā' al-Mubhamah*, (*Doubtful Names*), that it is said the second man was Sa'd ibn 'Ubādah. If so, then the suggestion that the questioner was a hypocrite is false. Sa'd was the chief of al-Khazraj, the major tribe of the Anṣār, and he was very close to the Prophet. The view that appears most likely is the last one, suggesting that the Prophet received earlier information that 'Ukkāshah was one of them but he had not received information about his other companion who made the same request, but God knows best.

'Ukkāshah is said in one of these hadiths to have held 'a striped cape he was wearing'. The striped cape is called in the hadith 'namirah', which is the feminine for 'tiger', because its stripes are white, black and red, which makes it look like the skin of a tiger.

The Prophet mentions that seventy thousandⁱ of his community will enter Heaven in one group. When he is asked to define them, the Prophet said: 'These are the ones who seek neither cauterization nor

supplication as a cure, but they place their trust in their Lord'. Scholars hold different views about the meaning of this statement. Imam Muhammad ibn 'Aḍī al-Māzarī said: 'Some take this hadith as evidence supporting their view that seeking medical treatment is discouraged. However, the majority of scholars disagree with this, citing in support numerous hadiths in which the Prophet mentions the benefits of various medicines and foods, such as the black seed, aloe vera and *qust*, which is a stick of an Indian plant whose vapour is inhaled for medicinal purposes. The Prophet himself used medicines, and his wife, 'Ā'ishah, reported that he often used medications. It is well known that he used *ruqyah*, i.e. supplication to God, to cure his companions who were unwell. A hadith mentions that some of his companions even received money for *ruqyah*. As this is confirmed, the present hadith speaking of people who seek neither cauterization nor supplication as a cure is understood that they are unlike others who believe that medicines are curative by themselves, without reliance on God for their recovery'.

Qāḍī 'Iyāḍ said:

This explanation of the hadith is stated by more than one scholar, but it does not stand. The Prophet (peace be upon him) mentions that such people have exceptional merit that qualifies them 'to be admitted into Heaven without being held accountable for their deeds'. Their faces are shining like the full moon. Had the hadith meant what these scholars have said, this group would not have been distinguished by this exceptional merit, because all believers subscribe to this belief [that medicines are curative only by God's will, not by themselves]. Whoever has a different belief is an unbeliever.

Scholars have discussed the meaning of this hadith. Abū Sulayman al-Khaṭṭābī and others say that it refers to people who do not seek medication or supplication, placing their total and full trust in God and accepting whatever He determines for them. Al-Khaṭṭābī said: 'This is one of the highest grades of perfect faith'. He adds that this is the view of a number of scholars and he mentions their names.

This is the apparent meaning of the hadith and it suggests that there is no difference between cauterization, supplication

for recovery, or other types of medical treatment. Al-Dāwūdī said: 'The hadith refers to people who resort to these measures when they are in health. People who have no complaint or disability, should not resort to supplications for recovery or use medications. In case of illness, there is no harm in using them. Some scholars maintain that cauterization and supplication for recovery, i.e. *ruqyah*, are specifically mentioned because of some special quality. Other types of medication are not inconsistent with reliance on God. The Prophet himself used medication, as did the best among the early Muslims. Every definite cause, such as eating when hungry and drinking when thirsty, does not contradict reliance on God. Therefore, resorting to medical treatment is perfectly acceptable. Working to earn one's living and to provide for one's children is not inconsistent with reliance on God, if one does not attach one's earnings entirely to one's own efforts, but places one's trust in God in all of one's affairs. The difference between medication and cauterization may be discussed at length. The Prophet made both permissible and spoke well of them. However, a particular distinction may be mentioned. The Prophet himself used medication and advised others to use medicines. He did not resort to cauterization, but used it for others. In authentic hadiths he advised his community not to use cauterization, and he said: 'I do not like to use it'.

The apparent meaning of the hadith is the view expressed by al-Khaṭṭābī and scholars who are in agreement with him. The people the Prophet mentions in particular in this hadith are the ones who rely totally on God, placing their full trust in Him, doing nothing to remove what He has caused them. There is no doubt that this is a high status that distinguishes the doer. That the Prophet himself used medicines is a fact, and he did it in order to show that it is permissible.

The other quality the Prophet mentions of those who enter Heaven without having to account for their deeds is that 'they place their trust in their Lord'. Scholars of early and recent times have differed in the ways they express the true nature of placing one's trust in God. Imam Muhammad ibn Jarīr al-Ṭabarī and others quote

some earlier scholars who say that the one who truly places his trust in God is one who never entertains any fear of anyone, whether a wild beast or a human enemy. Indeed, he would stop his pursuit of livelihood because he trusts that God has guaranteed his provisions. In support of their view, they quote a number of hadiths and reports. Others say that it is perfect trust in God, with certainty that His will is done, and following the Prophet's practice in seeking what is necessary of food, drink and security against enemies, as prophets had done.

Qāḍī 'Iyāḍ said: 'This last view is the one chosen by al-Ṭabarī and most scholars of *fiqh*, while the first view is upheld by some Sufis and those who rely on knowledge of the heart and spiritual signs. Yet the meticulous scholars among them share the view of the majority of the scholars. However, to them, true reliance on God cannot be consistent with looking up to causes and certainty that they bring their results. They say that actions and means bring their results by God's will and wisdom. We must be certain that they neither bring benefit nor repel harm; but everything is from God and by His will'.

Imam Abū al-Qāsim al-Qushayrī said: 'We should realize that placing one's trust in God is a mental action. Physical action does not contradict such trust when a person is fully aware that all is from God. When something appears unattainable, it is because of God's determination, and when something is achievable, it is because He facilitates it'.

Sahl ibn 'Abdullāh al-Tustarī said: 'Reliance on God means acceptance of His will'. Abū 'Uthmān al-Jabrī said: 'Placing one's trust in God means that one considers God sufficient for him and relies on Him totally'. It is also said that it is marked by giving equal acceptance for what is much and what is little.

One hadith quotes the Prophet: 'Seventy thousand shall enter Heaven together, holding one another, with the first of them not entering until the last has entered'. This statement means that as they enter Heaven, they are holding each other's hands and moving in a row, one next to the other. This is a clear indication of the width of Heaven's gate. We pray to God to grant us, our loved ones and all Muslims His acceptance and admission into Heaven.

In hadith No. 390, Sa'īd ibn Jubayr asks his guests if any of them saw the falling comet the previous night. The one who did confirms it, yet adds: 'I was not in prayer, but I was bitten'. As this happened

during the night and he was not asleep, he wanted to make sure that people would not think that he was performing night worship. He was awake because he was in pain after being bitten. The hadith quoted by al-Shaʿbī says: ‘No supplication may be sought better than one from an evil eye or a [poisonous] bite’. The evil eye may cause harm and this is true and definite. Al-Khaṭṭābī said: ‘What the hadith means is that no *ruqyah* or supplication is more effective than one that seeks recovery from harm done by an evil eye. The Prophet did such supplication and encouraged it. If it uses verses of the Qurʾan and appeals to God by His fine names and attributes, it is perfectly permissible. What is discouraged is that which uses different languages, because it may include something that is unacceptable in Islam or even words that border on polytheism It is also possible that what is discouraged of such supplication is what follows the practices that prevailed before Islam. Arabs did these and alleged that they repelled harm, thinking that they address the jinn and seek their help’, but God knows best.

The Prophet mentions that he was shown past communities and he saw prophets with a small number of followers. The Prophet uses a word that means ‘a group of fewer than ten people’, and he uses it in a form that suggests an even smaller number. He is then told to look over and he sees a great mass of people, indicating a very large crowd. He is told: ‘This is your community, and with them are seventy thousand who will enter Heaven without being held to account and without any punishment’. This means that the seventy thousand are in addition to those he saw, not among them. However, it is also possible to interpret it as a great mass of people that includes seventy thousand whose description is then given. This is confirmed by a hadith related by al-Bukhārī, which says: ‘This is your community, and seventy thousand of these will enter Heaven without being held to account’. But God knows best.

The hadith mentions that the Prophet’s companions discussed what he said. This shows that discussing different aspects of Islam and texts of the Qurʾan and hadith is perfectly permissible, so long as it aims to arrive at the right and proper meanings, but God knows best.

Transmission

Abū Yūnus is one of the narrators in one version of this hadith, and he reports directly from Abū Hurayrah, the Prophet's companion. His name is Sulaym ibn Jubayr and he was Abū Hurayrah's *mawlā*, or freed slave. He came from Egypt and was affiliated to Abū Hurayrah's tribe, the Daws.

Another name mentioned in the transmission of these hadiths is Ḥājib ibn 'Umar Abū Khushaynah. He was a brother of the famous scholar of linguistics, 'Isā ibn 'Umar.



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- i. Related by al-Bukhārī, 6542.
 - i. Related by al-Bukhārī, 6554.
 - i. Related by al-Bukhārī in shorter versions, 3410, 5705, 5752, 6472 and 6541; al-Tirmidhī, 2446
 - i. The Arabs used the number 'seven' and its multiples in two ways: one to indicate the exact number, but more often to indicate 'plenty', without specifying a number.

CHAPTER 95

THIS COMMUNITY REPRESENTS HALF THE PEOPLE OF HEAVEN

[392–376]. (Dār al-Salām 0427) Hannād ibn al-Sarī narrated:ⁱ Abū al-Aḥwaṣ narrated; from Abū Ishāq; from ‘Amr ibn Maymūn; from ‘Abdullāh: ‘God’s Messenger (peace be upon him) said to us: “Will you not be pleased to be the quarter of the people of Heaven?” We glorified God. He then said: “Will you not be pleased to be one-third of the people of Heaven?” We glorified God. He then said: “I certainly hope that you will be half of the people of Heaven. I will tell you about this. Compared to the unbelievers, Muslims are like a white hair on a black ox, or like a black hair on a white ox”.’

حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قَالَ: فَكَبَّرْنَا. ثُمَّ قَالَ: «أَمَا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالَ: فَكَبَّرْنَا. ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. وَسَأُخْبِرُكُمْ عَنْ ذَلِكَ: مَا الْمُسْلِمُونَ فِي الْكُفَّارِ إِلَّا كَشَعْرَةٍ بَيْضَاءٍ فِي نَوْرٍ أَسْوَدَ أَوْ كَشَعْرَةٍ سَوْدَاءٍ فِي نَوْرٍ أَبْيَضَ.

[393–377]. (Dār al-Salām 0428) Muhammad ibn al-Muthannā and Muhammad ibn Bashshār narrated (the text is Ibn al-Muthannā’s). Both said: Muhammad ibn Ja‘far narrated; Shu‘bah narrated; from Abū Ishāq; from ‘Amr ibn Maymūn; from ‘Abdullāh, who said: ‘We were with God’s Messenger (peace be upon him) in a dome-like [tent], around forty men, when he said: “Will you be pleased to be the quarter of the people of Heaven?” We said: “Yes”. He said: “Will you be pleased to be one-third of the people of Heaven?” We said: “Yes”. He said: “By Him who holds my soul in His hand, I certainly hope that you will be half of the people of Heaven. This is because none enters Heaven except one who surrenders [to God]. Compared to the unbelievers, you are only like a white hair on the skin of a black ox, or like a black hair on the skin of a red ox”.’

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَاللَّفْظُ لِابْنِ الْمُثَنَّى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ، نَحْوًا مِنْ أَرْبَعِينَ رَجُلًا، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قَالَ قُلْنَا: نَعَمْ. فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا: نَعَمْ. فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ. وَذَاكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشَّرِكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ».

[394–378]. (Dār al-Salām 0429) Muhammad ibn ‘Abdullāh ibn Numayr narrated: my father narrated; Mālik (who is Ibn Mighwal) narrated; from Abū Ishāq; from ‘Amr ibn Maymūn; from ‘Abdullāh: ‘God’s Messenger (peace be upon him) addressed us, standing with his back to a tent of hide. He said: “Learn this. None enters Heaven except one who surrenders to God. My Lord; have I delivered [my message]? My Lord, be my witness. Will you be pleased to be the quarter of the people of Heaven?” We said: “Yes, Messenger of God”. He said: “Will you be pleased to be one-third of the people of Heaven?” They said: “Yes, Messenger of God”. He said: “I certainly hope that you will be half of the people of Heaven. Compared to other communities, you are only like a black hair on a white ox, or a white hair on a black ox”.⁸⁶

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا مَالِكٌ، وَهُوَ ابْنُ مِعْوَلٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ ظَهْرَهُ إِلَى قُبَّةٍ أَدَمٍ فَقَالَ: «أَلَا لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ. اللَّهُمَّ هَلْ بَلَغْتُ اللَّهُمَّ أَشْهَدُ. أَتُحِبُّونَ أَنْتُمْ رُبْعَ أَهْلِ الْجَنَّةِ؟» فَقُلْنَا نَعَمْ يَا رَسُولَ اللَّهِ. فَقَالَ: «أَتُحِبُّونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الْأُمَمِ إِلَّا كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْبَيْضِ، أَوْ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ».

Text Explanation

86. The first hadith mentions that the Prophet’s companions glorified God when he gave them the news that they would represent a

quarter of the people of Heaven, then one-third. He then told them that he hoped that they would be greater and form one-half of the people of Heaven. There is an interesting point to note in the Prophet's deliberate method of giving his companions this great news so gradually. To start with, they will appreciate it more as they realize the great bounty God will grant them. To be generous time after time makes the recipient better aware of the care that is taken of him and to give one piece of good news after another adds to a person's delight with what is being said. Furthermore, they expressed their gratitude by glorifying and praising God each time, but God knows best.

From another point of view, it is confirmed in another hadith that the people of Heaven stand in 120 rows, and of this the Muslim community will take up eighty rows. This means that they will represent two-thirds of the people of Heaven. The Prophet first gave the hadith that tells them that they will be half of the people of Heaven. Subsequently, God's generosity granted them more, and the Prophet was told that the people of Heaven will stand in rows; he then passed this information to his companions. There are many other similar cases in the Prophet's hadiths, such as the one that mentions that prayer in a congregation earns twenty-seven or twenty-five times the reward of a person praying by himself. We will speak about this at the right place, if we reach that, God willing.

The Prophet says that none enters Heaven except those who surrender themselves to God; a clear statement that anyone who dies an unbeliever will not be allowed into Heaven. This statement is taken in its general sense by all Muslims.

The Prophet asks 'Have I delivered my message?' This is an acknowledgement by the Prophet that delivering God's message is his incumbent duty. He has done this and he wanted God to be his witness.

Transmission

The chain of transmission of the last hadith is: Muhammad ibn 'Abdullāh ibn Numayr, his father, Mālik ibn Mighwal, Abū Ishāq, 'Amr ibn Maymūn and 'Abdullāh ibn Mas'ūd: all belonged to Kufah.

i. Related by al-Bukhārī, 6528 and 6642; al-Tirmidhī, 2547; Ibn Mājah, 4283.

CHAPTER 96

GOD SAYS TO ADAM: BRING OUT THOSE TO BE SENT TO THE FIRE NINE HUNDRED AND NINETY-NINE OUT OF EVERY THOUSAND

[395–379]. (Dār al-Salām 0430) ‘Uthmān ibn Abī Shaybah al-‘Absī narrated:ⁱ Jarīr narrated; from al-A‘mash; from Abū Sālīh; from Abū Sa‘īd: ‘God’s Messenger (peace be upon him) said: “God, the Exalted, the Sublime says: ‘Adam!’ He will answer: ‘At Your service, and all goodness is with You’. He says: ‘Bring out the despatch to the Fire’. Adam says: ‘What is the despatch to the Fire?’. God says: ‘From every one thousand, nine hundred and ninety-nine’. This is when a young child will grow grey and every woman heavy with child will cast her burden; and it seems that all mankind are drunk, although they are not drunk; but severe indeed will be God’s punishment”. They felt this to be very hard, and they said: “Messenger of God, who of us is such a man?” He said: “Be happy. There will be one thousand from Gog and Magog, to one of you”. He then said: “By Him who holds my soul in His hand, I hope that you will be one-quarter of the people of Heaven”. We praised God and glorified Him. He then said: “By Him who holds my soul in His hand, I hope that you will be one-third of the people of Heaven”. We praised God and glorified Him. He then said: “By Him who holds my soul in His hand, I hope that you will be one-half of the people of Heaven. Compared to other communities, you are like a white hair on the skin of a black ox, or the circle on a donkey’s arm”.’

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ الْعَبْسِيُّ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا آدَمُ، فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ. قَالَ: يَقُولُ:

أَخْرِجْ بَعَثَ النَّارَ. قَالَ: وَمَا بَعَثَ النَّارِ؟ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعِينَ. قَالَ: فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى، وَمَا هُمْ بِسُكَارَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ».. قَالَ: فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ. قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّنَا ذَلِكَ الرَّجُلُ؟ فَقَالَ: «أَبْشِرُوا، فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا وَمِنْكُمْ رَجُلٌ». قَالَ: ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ». فَحَمَدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ». فَحَمَدْنَا اللَّهَ وَكَبَّرْنَا. ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ. إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوْ كَالرَّقَمَةِ فِي ذِرَاعِ الْحِمَارِ».

[396–380]. (Dār al-Salām 0431) Abū Bakr ibn Abī Shaybah narrated: Wakī‘ narrated [H]. Also, Abū Kurayb narrated: Abū Mu‘āwiyah narrated; both from al-A‘mash, with this chain of transmission. **But they said: ‘On that Day, compared to the rest of mankind, you are like a white hair on a black ox or a black hair on a white ox’.** They did not mention ‘like a circle on a donkey’s arm’.⁸⁷

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، ح. وَحَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. غَيْرَ أَنَّهُمَا قَالَا: «مَا أَنْتُمْ يَوْمَئِذٍ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ». وَلَمْ يَذْكُرَا «أَوْ كَالرَّقَمَةِ فِي ذِرَاعِ الْحِمَارِ».

Text Explanation

87. God says to Adam to bring out those destined for Hell, that is he should separate them from the rest of mankind. The Prophet says this will be when a young child grows grey and every woman heavy with child will cast her burden; this description is taken from the opening of Surah 22, The Pilgrimage. God also says in the Qur’an: ‘How will you, if you continue to disbelieve, guard yourselves against a day that will turn children’s hair grey?’ (73: 17) Scholars differ as to the time when pregnant women will cast their burdens and the other signs. It is said this will be at the time the convulsion of the Last Hour begins, just before mankind leaves this life, but it is also said it will be on the Day of Judgement. The first view is consistent with the apparent meaning of the statement, while the second view gives it a figurative meaning

—because there will be no pregnancy or childbirth on the Day of Judgement. In this figurative sense, it means the horrors of that Day suggest any pregnant women would all have miscarriages. Arabs often describe hardships by saying: ‘We have gone through a trial that makes young children turn grey’.

The Prophet mentions that there will be 1,000 from Gog and Magog for every one from the Muslim community. The names Gog and Magog are pronounced in Arabic as Yājūj and Mājūj, and are said to be derived from the sound of the Fire as it burns fiercely. They are likened to this sound because of their great numbers and overcrowding. Wahb ibn Munabbihⁱ and Muqātil ibn Sulaymānⁱⁱ said that they are descendants from Yāfith ibn Noah. Al-Ḍaḥḥāk said that they are a Turkic generation, while Ka‘bⁱ said that they are Adam’s descendants but not from Eve. He explains this as: ‘Adam had a wet dream and his semen mixed with dust and God created Gog and Magog from that’, but God knows best.



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- i. Related by al-Bukhārī, 3348, 6530, 4741, and in a shorter version 7483.
 - i. Wahb ibn Munabbih (d. 110 AH, 729 CE) was a scholar of Persian origin from Yemen. He is said to have been very devout, spending much of the night in worship. He met several companions of the Prophet, such as Ibn ‘Abbās, Abū Sa‘īd al-Khudrī and Jābir, and learnt from them. He was particularly conversant with Jewish stories, known as Isrā’īliyyāt.
 - ii. Muqātil (d. after 150 AH, 768 CE), wrote a commentary on the Qur’an that is praised by many scholars, but he was not considered ‘reliable’ in reporting the Prophet’s hadiths.
 - i. Ka‘b al-Aḥbār (d. 32 AH, 653 CE) is the nickname of Ka‘b ibn Mātī‘ of Yemen. He was a Jew who converted to Islam during Abū Bakr’s reign and was considered to be a scholar of great knowledge. A number of the Prophet’s companions, such as Ibn ‘Abbās and Abū Hurayrah, reported from him, which is the case of a companion of the Prophet reporting from one who belonged to the Tābi‘īn generation.

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